T MACCI PLAVTI MENAECHMEI

WITH NOTES CRITICAL AND EXEGETICAL
AND AN INTRODUCTION

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PREFACE.

The present edition of the Menaechmei forms a companion volume to the Aulularia and the Trinummus, and will in course of time be succeeded by other plays of Plautus annotated in the same manner. The Editor has conscientiously examined the labours of his predecessors, and hopes that both his critical notes and the exegetical commentary will prove that he is sufficiently acquainted with the works of former scholars in this field of Latin literature. It should, however, be confessed that anything like completeness is not within the scope of the present work, and that the principal consideration which guided the Editor in his selection of the materials to be placed before his readers has been the practical bearing of an observation upon the explanation of the text. The critical notes should not be deemed superfluous; they contain many valuable materials and may, in the hands of an able teacher, become the basis of many useful disquisitions calculated to strengthen the reasoning powers of his pupils.

Amongst former commentators, the greatest amount of praise is due to Lambinus. Many niceties of style and phraseology have been copiously illustrated by

extracts from Pareus' Lexicon Criticum and Lexicon Plautinum. It has of late become a fashion among Plautine scholars to abuse Pareus without the least mercy, nor would I greatly recommend him for clearness and power of judgment—but he may be safely praised for industry and plodding and toilsome laboriousness. His Lexicon Criticum has been turned to very good use by all succeeding lexicographers, but very few have thought it worth while to record their obligations to him.

In conclusion, the Editor begs to observe that the text of this edition is entirely his own, and ventures to hope that some of his readings will find favour with his fellow-workers in the field of Plautine criticism.

HAMBURG,
Christmas, 1877.

INTRODUCTION.

The subject of which the 'Menaechmei' of Plautus would seem to be the earliest extant version, *i.e.* the mistakes and 'errors' arising from the deceptive resemblance of two brothers, furnishes a very happy plot for a lively comic entertainment, and has, therefore, been in great favour with the comic poets of almost all nations of Europe. It was formerly supposed that this plot was derived from the Sicilian poet Epicharmus, who spent the latter part of his life at Syracuse at the court of Hiero, and died at the age of 90 (450 B.C.) or 97 (443 B.C.). This view was founded on the statement of the prologue to the Menaechmei, v. 12, according to which the plot of the play *sicelissat*—an expression erroneously understood as applying to the *Sicilian origin* of the plot, while it merely denotes that the events in the play are in some way connected with Sicily, or that the preliminaries of the plot take place in that island. This supposition was further strengthened by the somewhat vague expression of Horace, Ep. II 1, 58 (dicitur) *Plautus ad exemplar Siculi properare Epicharmi.* But this does not mean that Plautus ever took a plot from Epicharmus, but only draws a parallel between the easy and rapid development of the single events of the plot of a Plautine play and the plays of Epicharmus.

It is certain that Plautus derived the plots of his plays from the rich stores of the so-called Νέα Κωμῳδία, and it is among the numerous poets and plays of that branch of Greek literature that we shall have to look for the original inventor of the plot of the present play. A

small detail, insignificant at first sight, seems to help us in tracing the Greek poet. It is a little piece of information supplied by Athenaeus, and reproduced in our note on v. 218. If it be true that slave-cooks appeared, among all the poets of the New Comedy, only in the comedies of *Posidippus*, we cannot reasonably doubt that he was the author of the Greek original, which has survived in the Latin adaptation of Plautus. It has been pointed out by Ladewig, that cooks played a conspicuous part in the plays of Posidippus, as may still be seen from the few fragments extant[1]; and as Gellius II 23 observes that the plays of Posidippus were employed by Roman adapters, we may easily suppose that Plautus was glad to avail himself of such a capital plot which was sure to furnish much amusement to his audience.

It has been conjectured that the Greek original bore the title of Δίδυμοι, which was also that of several other plays of the New Comedy mentioned by ancient authors. Such plays are attributed to Antiphanes, Anaxandrides, Alexius, Xenarchus and Euphron, and there is a Δίδυμαι mentioned among the plays of Menander.

Though there are several allusions to Roman customs in the Plautine plays—and, in fact, not one is free from such admixtures—we need not suppose that the plot of the Greek original was in any way altered by the Roman adapter. We do not know when Plautus wrote his Menaechmei, and there is not the slightest foundation for the supposition which attributes this comedy to the earlier part of the poet's literary career. The passage relating to the kings of Syracuse is of too fantastic a nature to justify the conclusion that the play was acted during the reign of Hiero, though this has been maintained by several scholars.

A capital criticism of this play has been given by Ritschl, Opusc. II 735, from which we may be permitted to extract the following observations:

"The whole piece is full of the highest art, and

[1] See Meineke, *fragm. com. gr.* I 2, p. 482—4. IV p. 513. 28. Ladewig, Philologus I 2, p. 275 sq.

abounds in comic power. The single situations of the plot do not, indeed, originate from an inner cause which furnishes the creative power of them, but arise all the more powerfully from mere fancy and an inexhaustible fund of boisterous humour, prompted by Chance itself, the real deity of Comedy. The plot is of less depth than the Aulularia, but it surpasses that play in its almost indescribable power of amusing, and is after all constructed in such a manner that we cannot mistake Chance for blind accident or unreason. All these mistakes are to a certain extent justified by the original relation of the two brothers, who must needs be brought together again—and this forms a kind of fate or necessity, which deepens the interest of the plot. If two strangers were mistaken for each other in the same surprising manner, we should consider the whole to be altogether exaggerated."

The 'Menaechmei' belonged to the first comedies imitated in modern literature. The earliest regular comedy of modern times was founded on the Menaechmei. This is the *Calandra* of Bibbiena (afterwards a cardinal); it was represented at Venice in 1508, though not published till 1524[1]. It would seem that the 'Calandra' was also the earliest play performed by the Italian actors at the court of Henry II., King of France[2], and the plot may thus be supposed to have been a favourite with the public of the 16th century. In England a prose-translation of the Menaechmei, by 'W. W.,' was printed in 1595; but a *Historie of Error* is mentioned as having been performed by the Children of Paul's 'on New yeres daie at night' 1576—7. The same piece was acted at Windsor in 1583. In 1594 a *Comedy of Errors* ('like to Plautus his Menaechmus') was acted at Gray's Inn. Shakspere's *Comedy of Errors*, one of the earliest of his productions, is well known[3]. In French literature, the most success-

[1] See Hallam's *Introduction to the Literature of Europe* (Murray, 1872), Vol. I p. 263.

[2] *Accenna poscia* (Marguerit, the king's sister) *la rappresentazione della Calandra.* Galeano Napione di Cocconato, Dell' uso e de' pregi della lingua Italiana, Tor. 1792, Vol. I p. 212 sq.

[3] See A. W. Ward, *Engl. Dram. Lit.* I p. 373.

ful imitation of the Plautine play is Regnard's comedy *Les Ménechmes ou les Jumeaux*[1].

The drama of the German poet Maximilian von Klinger (who died 1831) *Die Zwillinge*[2] has not the slightest resemblance to the Menaechmei, but is a tragedy on the fate of two brothers, the younger of whom kills the elder, whom he thinks to be unjustly preferred by his parents.

[1] Written in 1705. We cannot refrain from adding that we dislike the frivolous tone of this comedy.

[2] Written in 1774. See H. Kurz, *Geschichte der deutschen Litteratur*, Vol. III p. 424.

T. MACCI PLAVTI

MENAECHMEI.

A = codex Ambrosianus, at Milan.

B = codex Vetus, in the Vatican Library.

C = codex Decurtatus, at Heidelberg.

D = codex Vaticanus 3870.

R = F. Ritschl.

ARGVMENTVM.

Mercátor Siculus, quoí erant gemini fílii,
eí surrupto áltero mors óptigit.
nomén surrupti índit illi, quí domist,
avós paternus, fácit Menaechmum e Sósicle.
et ís germanum, póstquam adolevit, quaéritat
circum ómnis oras. póst Epidamnum dévenit:
huc fúerat ductus ílle subrepticius.
Menaéchmum civem crédunt omnes ádvenam,

2. *surrupto illorum altero* R., in order to avoid the hiatus, but *illorum* is not in the mss. *altero ilico* C. F. W. Müller Pros. p. 498. 3. *ibi* added before *indit* by R. *surreptiti illi indit B*, *subreptici indit* C. F. W. Müller Pros. p. 490. 4. *fácit* Brix, *facít* R. (who considers the syllables *-us facit* as an anapaest). See Müller, Pros. p. 110. 7. *huc* Meursius, *hic* the mss. 8. *omnes civem credunt* mss., transposed by Pylades.

For the time in which the 'argumenta acrosticha' prefixed to the Plautine comedies were composed, we may in general refer to our note on the arg. of the Trinummus, p. 3 of our (second) edition.

1. The hiatus in *quoi erant* is legitimate: Introd. to Aul. p. 68.

2. *ei* should be pronounced in two syllables: Introd. Aul. p. 63. After *surrupto* we should assume a hiatus, which may be justified by the caesura; see, however, crit. note. (So again in the following line.) For *surrupto*, the regular Plautine form instead of *surrepto*, see our note on Aul. 39.

4. *facit* should be pronounced like *faci*, by dropping the final *t*. *Sosicles* was the former name, comp. v. 1125 sqq.

7. The Plautine form would be *surrupticius*.

8. We should understand *omnes credunt advenam* (subject) (*esse*) *Menaechmum civem* (predicate).

eúmque appellant méretrix, uxor ét socer.
ibi sé cognoscunt frátres postremo ínvicem.

10. *ibi* Bothe, R. *ii* mss.

9. *appellare* 'accost, address'; a common meaning: see dict. s. v.

10. *se—invicem* is foreign to the style of Plautus, as was pointed out by Brix on Capt. 394. Plautus uses *vicem* as an adverbial accusative with a possessive pronoun (*nostram* or *meam vicem*) or a genitive (*eri vicem*) in the sense of 'in place of'. So also Ter. Haut. 749. *invicem* 'by turns' occurs Amph. arg. II 6, in the present place, and Mil. Gl. II 1, 72 in a scene of un-Plautine origin. As has been shown by J. N. Ott (Jahrb. 109 p. 863), *se—invicem* does not occur before Tacitus (Agr. 6. Dial. 25?) and Pliny the younger (III 7, 15); it is, however, very common in the second half of the second century after Christ, and occurs four times in Justinus, who has also *invicem sibi* XLI 4, 4. This fact may be of use in fixing the chronological date of these arguments.

PERSONAE.

PENICVLVS PARASITVS
MENAECHMVS I. }
MENAECHMVS II. (SOSICLES) } ADVLESCENTES
EROTIVM MERETRIX
CYLINDRVS COQVOS
MESSENIO SERVOS
ANCILLA
MATRONA
SENEX
MEDICVS

PROLOGVS.

Salútem primum iam á principio própitiam
mihi átque vobis, spéctatores, núntio.
appórto vobis Plaútum lingua, nón manu:
quaeso út benignis áccipiatis aúribus.
nunc árgumentum accípite atque animum advórtite:
quam pótero in verba cónferam paucíssuma.

atque hóc poetae fáciunt in comoédiis:

After v. 6 R. places the two lines v. 11 and 12. We have maintained the arrangement of the mss. 7. *atqui* R. against the mss.

For the authorship of the prologues prefixed to the Plautine plays see my note on the prologues to the Trinummus and to the Aulularia. The present prologue is by no means a very skilful composition; it may be easily shown that all the facts mentioned in it are derived from the play itself, and are generally communicated in the very words of the play. This prologue is, moreover, made up of two different pieces, the first of which terminates at v. 6, and formed originally part of a shorter prologue.

1. The expression *salus propitia* seems to occur only here. The adj. *propitius* is generally and in earlier Latin almost exclusively applied to persons, but in Trin. 837 we read *pax propitia*. The original sense of *propitius* would seem to be 'bending forward' in a listening attitude, as of a god listening to the prayers of men.

3. A foolish joke. *apporto Plautum* should of course be understood 'I bring you a play of Plautus'; *apportare* being the technical term for announcing a performance (comp. Ter. Phorm. prol. 24).

6. The present line would seem to announce a *short* prologue, but then what tediousness does the author afterwards bestow upon us! Very probably, these lines formed the introduction to a much shorter prologue than the one with which they are now connected.

7. The lines 7—16 forming a detached fragment of some prologue, it is impossible (or at least unadvisable) to guess the original sense of *atque*, which is of course dependent on the sentence originally preceding it. (See crit. note.)

omnís res gestas ésse Athenis aútumant,
quo vóbis illud graécum videatúr magis.
ego núsquam dicam, nísi ubi factum dícitur.
atque ádeo hoc arguméntum graecissát: tamen
non átticissat: vérum sicelissát *tamen.*
huic árgumento antelogium hóc fuit:
nunc árgumentum vóbis demensúm dabo,
non módio neque trimódio, verum ipso hórreo:

alii hoc Müller Nachtr. p. 128. 9. *illud vobis graecum* mss., transposed by Pylades. 12. *sicilicis sitat B*, *sicilissitat* or *sicelissitat* former editors. *tamen* om. mss., added by R. See Müller Pros. p. 694. 13. *huic fabulae argumento* R., to avoid the hiatus. *ante elongium hoc B*, *n* in the second word having been corrected.

8. This observation is not true. The scene of the Rudens, e.g., is laid at *Cyrenae*, that of the Amphitruo at Thebes, and others again at other places.

9. *illud* 'the whole affair'. This neuter may probably refer to an antecedent *argumentum*.

10. *ego* should be understood of the *dominus gregis*, i.e. the manager, who would seem to be the speaker of the prologue. It is at all events clear that there is an antithesis between *poetae* (v. 7) and *ego*. 'I shall in no instance pretend the play to take place at Athens, unless I have been credibly assured that it actually happened there'.

11. *atque adeo* 'and indeed', involving a certain rectification of a previous statement. See Ellendt-Seyffert 343, 4, and Holtze, Synt. II p. 334 sq.—*graecissare* is formed like *malacissare* (μαλακίζειν) *badissare* (βαδίζειν) *patrissare* (πατρίζειν?) and may be compared with the Greek ἑλληνίζειν. It is, however, confined to the present place, and should be understood of having a tinge of Greek. The formations *atticissare* (ἀττικίζειν) and *sicelissare* (σικελίζειν) should be taken in the same sense.

12. *tamen* 'after all' or 'at least'.

13. *huic argumento* 'the plot which is to follow'. On *antelogium* Lambinus observes 'vox est ex latina et graeca composita, significatque id omne quod ante orationem legitimam prooemii causa dicitur'. (See also crit. note. The hiatus between *antelogium* and *hoc* cannot be justified.)

14. *argumentum vobis demensum dabo* 'I will give you your allowance of the plot': for the *demensum* of slaves, comp. Ter. Phorm. 43. The past participle should be taken in a passive sense.

15. 'Not by the peck or with a three-peck measure, but by emptying upon you the whole granary'. Lamb. explains 'nunc vobis argumentum explicabo non parce neque restricte neque

tanta ád narrandum argúmentumst benígnitas.

mercátor quidam fuít Suracusís senex.
eí sunt nati fílii geminí duo,
ita fórma simili púeri, ut*i* matér sua
non índernosse pósset quae mammám dabat,
neque ádeo mater ípsa quae illos pépererat;
ut quídem ille dixit míhi, qui pueros víderat:
ego illós non vidi, né quis vostrum cénseat.
postquám iam pueri séptuennes súnt, pater
onerávit navim mágnam multis mércibus.
inpónit geminum álterum in navém pater,

16. *tanta* the early editors, *tantum* mss. *argumentum adest* mss., emended by Camerarius. *argumentum* om. and *nostra adest* R. after others. 19. *uti* Camerarius, *ut* mss. 23. preserved only in *B*, omitted in all other mss. 25. *navim CD, navem B*. 26. *geminorum* R. to avoid the hiatus. Perhaps *geminum* is merely a gloss which superseded the original reading *filium*. —*geminum item alterum* Müller Pros. p. 490.—*navem* here all mss.

paucis verbis, sed copiose et liberaliter, et multis verbis'. This is evidently very different from the promise made v. 6.

16. The pronunciation *argúmentumst* is not the ordinary one in Plautus, but may be defended with several parallel instances.—*benignitas* 'liberality', a common sense.

18. For the disyllabic pronunciation of *ei* compare argum. 2.

19. *sua* 'their own' *mater* 'nurse': *mater aliquando pro nutrice ponitur* Nonius p. 423. Compare Verg. Aen. VIII 631, and Pl. Truc. V 1, 10 (according to the vulgate edition).

20. *internosse* 'know with the difference between', i.e. 'distinguish'. She did not know the one from the other.

21. *neque adeo* 'nor even', very common in Plautus.

22. By this reference the speaker endeavours to impart an air of authenticity to his prologue; compare also *dicitur* v. 10. The syllables *ut quid il* form a dactyl, the first syllable of *ille* being treated as short.—*viderat* is instead of *vidit*, the perfect being used instead of plupf. by dint of necessity, in order to gain a syllable.

23. *ego illos* is an anapaest.

24. The present *sunt* after *postquam* should be explained on the analogy of *quom* with a present (v. 29); instances of both constructions are given by Holtze Synt. II p. 66.

25. Compare the expression *navis oneraria*.

26. The hiatus after *geminum* cannot be justified, as the connexion between *geminum* and *alterum* is too close to admit of a strong pause. See crit. note.

Taréntum avexit sécum ad mercatúm simul:
illúm reliquit álterum apud matrém domi.
Tarénti ludi fórte erant, quom illúc venit:
mortáles multi, ut ád ludos, convénerant:
puer ínter homines *íbi* aberravit á patre.
Epidámniensis quídam ibi mercatór fuit:
is púerum tollit ávehitque Epidámnum eum.
pater éius autem póstquam puerum pérdidit,
animúm despondit: eáque is aegritúdine
paucís diebus póst Tarenti emórtuost.
postquám Surăcusas de eá re rediit núntius
ad avóm puerorum, púerum surruptum álterum,
patrémque pueri Tárenti esse emórtuom,
immútat nomen ávos huic gemino*rum* álteri.

31. *ibi* added by R., om. mss. 33. *epidamnium* mss., corrected by O. Seyffert. *átque in Epidamnum ávehit* R. 37. *postquám domum autem de eá re rediit núntius* R., in order to avoid the shortening in *Syrăcúsas*, which has been justly defended by Brix. 39. *pueri in itinere esse emortuom* R., in order to avoid the long quantity in *Tárenti*. Müller, Pros. p. 521, conjectures *patremque pueri esse ibi Tarenti emortuom.* 40. *gemino* mss., emended by

28. We should read *apu*, thus making the word a pyrrhich: see Introd. Aul. p. 34.

30. *ad ludos* forms only one word, metrically speaking, and may be compared with the corresponding pronunciation of molossic words in Plautus.—*ut ad ludos*, viz. *convenire solent.*

33. 'Epidamnum Romani Dyrrhachium [the modern Durazzo] mutato nomine appellarunt, mala nomina vitantes'. LAMBINVS. The change of the name took place, when the city (which was originally a colony of Corcyra, as is well known to the readers of Thucydides) was colonized by the Romans; see Pliny N. H. III 23. Pomponius Mela (II p. 46 Parthey) states: *Dyrrhachium, Epidamnos ante erat, Romani nomen mutavere, quia velut in damnum ituris omen id visum est.* Compare also the pun in our play, v. 263 sqq.

35. *animum despondere* 'to despair', an expression used by Plautus and Livy: see dict.

37. The shortening of the long *a* in *Suracúsas* may be explained on the general principle that ⏑ – –́ may be turned into ⏑ ⏑ –́ by a rapid pronunciation. In the play itself we always find the legitimate prosody.

39. The writer of this prologue seems to use *Tarentum* with the first syllable long—though it is short in all other places. See, however, crit. note. The modern Italian pronunciation is *Táranto.*

ita illúm dilexit, quí subruptust, álterum:
illíus nomen índit illi quí domist,
Menaéchmo, idem quod álteri nomén fuit;
et ípsus eodemst ávos vocatus nómine.
proptérea illius nómen memini fácilius,
quia illúm clamore vídi flagitárier.
ne móx erretis, iám nunc praedicó prius:
idémst ambobus nómen geminis frátribus.
nunc ín Epidamnum pédibus redeundúmst mihi,
ut hánc rem vobis éxamussim dísputem.

the present editor (comp. crit. note on v. 26). *immutat gemino nomen avos huic alteri* R. against the mss. *n. avos is huic g. a.* Müller Nachtr. p. 85. 42. *illi* mss., *ille ei* R. 43—46 are placed by R. after v. 48. 43. *fuit* mss., *facit* R. 51. *Epidamnum* mss.,

42. *indere*, though not exactly a Ciceronian word, is much used in archaic and silver latinity. See dict. Observe the construction *indit nomen Menaechmo* 'he names him Menaechmus'.

44. *eodem* should be pronounced in two syllables (cf. *eaque* v. 35). In *avos* the final *s* should be dropt, thus making the word a pyrrhich.

46. Lambinus asks 'a quibus flagitarier?' and adds 'a vobis', evidently suggesting that the performance to which this prologue was prefixed, took place by special request of the public, who were desirous to see the play once more upon the boards. But Pareus justly says 'per praecones publicos proclamari': the praeco called out, if any one knew of the boy's whereabouts, he was to restore him to his parents. This was the classic substitute for advertising. Douza quotes the instance of Eutychus Merc. III 4, 78 sq., and of Giton in Petronius c. 97; in the latter place we meet with the very same expression as here, c. 92: *iuvenis non minore c l a m o r i s indignatione Gitona f l a g i t a b a t.* Brix adds Plutarch vita Alcib. c. 3: *παῖς ὢν ἐκ τῆς οἰκίας ἀπέδρα πρὸς Δημοκράτη τινὰ τῶν ἐραστῶν· βουλομένου δ' αὐτὸν ἀποκηρύττειν* (*proclamare*) *'Αρίφρονος Περικλῆς οὐκ εἴασεν.*

47. *mox* 'afterwards', during the performance. *iam nunc* 'now already' (very different from *nunciam*).

49. *pedibus* 'ambiguum: nam et *pedes* sunt quibus ambulamus iterque facimus, et *pedes* sunt quibus constat versus et carmen'. LAMBINVS. Such frigid jokes as this are very much in the style of these spurious prologues. With the whole passage we should compare Poen. prol. 79—82, which has many points in common with it.

50. *examussim* is an adverb confined to Plautus and Appu-

si quís quid vostrum Epidámni curarí sibi
velít, audacter ímperato et dícito:
sed ita út det, unde cúrari id possít sibi.
nam nísi qui argentum dédierit, nugas égerit:
qui dédierit, magis maióres nugas égerit.
verum íllue redeo, unde ábii, atque uno adsto ín loco.
Epidámniensis ílle, ut dudum díxeram,
geminum íllum puerum quí surrupuit álterum,
ei líberorum, nísi divitiae, níl erat.
adóptat illum púerum surruptícium
sibi fílium eique uxórem dotatám dedit,

emended by Pylades. 54. *qui non argumentum* mss., emended by Beroaldus. *nam nisi qui* mss., emended by Pylades. *nisi quod qui dederit* R., who then omits *nugas.* 57. *quem* mss., *ut*

leius; in Gellius I 4 the old editions read *examussim*, but in Hertz's critical text we find *atamussim.* Charisius II p. 198 K says that Sisenna on Plautus Amph. II 2, 213 (*examussim est optuma*) observed *pro examinato*, and adds *amussis est tabula rubricata quae demittitur examinandi operis gratia an rectum opus surgat.*—*disputare* 'to make clear': from the adj. *putus* 'clean', still used in the phrase *purus putus.*

52. *velīt* forms an iamb, comp. Introd. Aul. p. 16.

53. He is also to defray the expenses which may be caused by this commission.

54. *nugas agere* 'to practise foolish things', a common expression. He who does not give, will lose his trouble, as being bent upon a foolish business; but he who gives, will lose even more and be the greater fool of the two. 'Damnum tantum apud Epidamnios potest curari, et ad id mali ominis nomen venustissime alluditur'. GRONOV. Observe the double comparative *magis maiores*, which is very emphatic: see note on Aul. 419.

56. He will now not wander from place to place, but stick to only one.

57. *Epidamniensis ille*: 'nota hunc rectum casum non habere quo referatur. Sed haec neglegentia imitatur sermonem quotidianum, quo maxime comoedia utitur'. LAMBINVS. *dudum* (originally = *diu dum*) 'some time since', is used indifferently of long and short distances of time. *dixeram* instead of *dixi*, owing to metrical compulsion.

59. There is a strained witticism in the expression, just as if *divitiae* and *liberi* belonged to the same category. This has been justly pointed out by Lambinus.

61. *uxor dotata* 'a wife with a good dowry'. He found this excellent match for his son.

eúmque heredem fécit, quom ipse obiít diem.
nam rús ut ibat fórte, ut multum plúerat,
ingréssus fluvium rápidum ab urbe haud lóngule,
rapidús raptori púeri subduxít pedes
apstráxitque hominem in máxumam malám crucem.
ita ílli divitiae évenerunt máxumae.
is íllic habitat géminus surruptícius.
nunc ílle geminus, quí Suracusís habet,
hodie ín Epidamnum véniet cum servó suo
hunc quaéritatum géminum germanúm suom.
haec úrbs Epidamnus ést, dum haec agitur fábula:
quando ália agetur, áliud fiet óppidum;

Müller Pros. p. 338. 63. *pluverat* Bentley on Hor. Serm. I 5, 15. 64. *ingressust* Bergk with full stop at the end of the line. 65. *pueri* mss., *fluvius* Bergk, *pueri is* R. 67. *ita* om. mss., added by Pylades. *illi divitiae ita* R. 70. *venit* mss., emended by

62. 'He made him heir of his fortune by dying'. This should not be misunderstood, as if he had *instituted* him his heir on the day of his death.

63. *ut ibat forte* like the Greek ὡς ἐτύγχανε πορευόμενος. But *ut* with the imperf. is not very common.—For the perfect *plūi* comp. Varro de lingua lat. IX 104 (p. 232 Müller): *quidam reprehendunt quod pluit et luit dicamus in praeterito et praesenti tempore, cum analogiae sui cuiusque temporis verba debeant discriminare. falluntur; nam est ac putant aliter, quod in praeteritis u dicimus longum, plūit lūit; in praesenti breve, plŭit lŭit.* The fact is that there were two roots, *plu-* and *plouv-*, compare *pluvius*, *Pluviae* and the verb *perplovere* quoted by Festus p. 250, 29. Hence the perfect *plūi* or *plūvi*. The root *plov-* or *plouv-* appears also in *plōrare*=*ploverare*. In the same manner we have from *nuo* the perf. *nūi*, comp. *adnūit* used by Ennius ap. Priscian. x 12 p. 504 H. (In some editions we read *pluverat*.)

64. *longule* occurs also Rud. I 5, 8, and Ter. Haut. 239. *haud longule* may be translated 'not so very far'.

65. Observe the paronomasia in *rapidus raptori*.—In prose we should have to say *illi qui rapuerat puerum* (by once stealing a boy, he did not become a *raptor* for ever, as *raptor* denotes one who makes robbing and stealing his business); but in archaic Latin the nouns in *tor* and *sor* are often used in their original verbal sense, almost like a Greek participle of the perfect. Here *raptor*=ἡρπακώς.

66. *in maxumam malam crucem*, εἰς μεγίστην ἀπώλειαν.

69. *habet*=*habitat*; comp. note on Aul. 5.

sicút familiae quóque solent mutárier:
modo hic ágitat leno, módo adulescens, módo senex,
paupér mendicus, réx, parasitus, háriolus.
* * * * * *

Geppert. 75. *modo ni cadit at leno B*, emended by Gruter. *modo léno hic agitat* R. 76. Bothe was the first to observe that the conclusion of this prologue is wanting.

74. *familia* denotes the troupe of actors, who were generally slaves or at best freedmen, conducted by the 'dominus gregis'. 'fuit *familia histrionum* sicut et *gladiatorum*'. Pareus.

75. 'Modo idem actor (we should, therefore, take *hic* as the pronoun) lenonis partes agit, modo adulescentis, modo senis etc.'. Lambinus. *agitat leno* means 'he acts as a pander', i. e. he performs the part of the pander.

76. *hariolus* is the proper spelling (not *ariolus*), so also *haruspex*. See Vaniček, Etymol. Wörterb. p. 57.

ACTVS I.

Penicvlvs.

Iuvéntus nomen fécit Peniculó mihi
ideó quia mensam, quándo edo, detérgeo.
* * * * * *
hominés captivos quí catenis vínciunt,
et quí fugitivis sérvis indunt cómpedes,
nimis stúlte faciunt meá quidem senténtia.
nam *hoc* hómini misero si ád malum accedít malum,
maiór lubidost fúgere et facere néquiter.

78. 'post hunc versum dubium esse vix potest quin quaedam interciderint' R. 82. *nam* mss.; *namque* Camerarius, R.; *nam*

Act I. Sc. i. 77. *Peniculus est spongia oblonga, caudae similis, ad excutiendum pulverem, quales sunt caudae vulpinae et bubulae.* Festvs. In Ter. Eun. 777 the word denotes a sponge, and the double diminutive *penicillus* occurs in the same sense in Pl. Rud. iv 3, 69. *peniculus* is the diminutive of *penis*, which stands instead of *pesnis;* compare Greek *πέος* and *πόσ-θη*.

78. *detergere* 'sweep clean'. The ancients do not seem to have used table-cloths, compare Hor. Sat. ii 8, 10 sq., *puer alte cinctus acernam Gausape purpureo mensam pertersit.* Lucil. Sat. xxi (p. 75 ed. L. Müller) *purpureo tersit tunc latas gausape mensas.*

79. *homines captivos, αἰχμαλώτους, δορυαλώτους,* comp. Capt. i 1, 32.

80. *fugitivi servi, δραπέται.*

81. *nimis* is often used by the comic poets in the simple sense of 'very'.—We should drop the final *s* in *nimis.*

82. The 'malum' with which the poor fellow is already burdened is his captivity, the accessory 'malum' consists in the chains with which he is bound by his hard master. Brix quotes Bacch. iii 3, 32 *id quoi obtigerat, hoc etiam ad malum arcessebatur malum.*

83. *maior lubido est = etiam magis lubet ei* 'he has a still greater desire'.—*facere nequiter* means to do such things as only

nam se éx catenis éximunt aliquó modo:
tum cómpediti *aut* ánum lima praéterunt
aut lápide excutiunt clávom. nugae súnt eae.
quem tu ádservare récte, ne aufugiát, voles,
esca átque potióne vincirí decet:
apud ménsam plenam *tu* hómini rostrum déliges.
dum tu ílli, quod edit ét quod potet, praébeas
suo árbitratu *usque* ád fatim cotídie,

hoc Müller Nachtr. p. 117. 85. *tum* mss., defended by Brix, *dum* R. *aut* om. mss., added by R. *i* (i.e. *ei*) Langen Philol. XXXIII 708 sq. 86. *nugae B*, but R. observes 'post *u* aliquid erasum in *B*', whence the archaic form *naugae* has been introduced into this place by Brix. 89. *tu* om. mss., added by R. *homini* mss., *hominis* Nonius, R., *homoni* (without *tu*) Brix. 91. *usque* om. mss., added by R. (Ritschl subsequently, N. Pl. Exc. I 72, preferred *arbitratud*

a 'nequam' does, conduct oneself like a bad slave, do naughty tricks.

84. *eximunt* 'take out': the sense of 'taking' appears in most of the compounds of *emere*.

85. *tum* introduces the second class of slaves who were said to be *compedibus vincti*, v. 80.—*ānus* 'ring', orig. 'round', whence the diminutive *ānulus*, commonly misspelt *annulus*. The word occurs only here, but is not at all dubious, as is stated in Smith's Dict.

86. *nugae sunt eae* 'all those are needless (foolish) precautions'.

87. *recte* 'properly'.

88. The subject accusative *eum* is easily supplied after *decet*.

89. We should pronounce *apu*.—*rostrum* is applied to the mouth of a human being, just as we may say 'snout' in a somewhat slangy style. In German, *schnabel* is jestingly applied to a human mouth. *rostrum* occurs in the same sense as here in Petronius.—The declension *homōnis, homōni, homōnem*, which is assumed by some Plautine scholars, is not at all warranted by the authority of the mss. of Plautus, and we therefore deem it very rash to introduce it into the text.

90. *edit* is the archaic subj., comp. Trin. 102.

91. *suo arbitratu* 'at his own pleasure'.—*ad fatim* 'until he has enough'. There was an old noun *fatis*, which formed its accusative in *im*, like *sitis sitim*. The adverb *usque* is not, indeed, in the mss., but has been justly added in order to fill up the hiatus which cannot be admitted in the present place, as there is no pause strong enough to justify it. The very same phrase *usque ad fatim*, occurs Pl. Poen. III 1, 31 *úbi bibas, edás de alieno quántum velis, usque ád fatim*. (The adverb *affatim* is of course iden-

numquam hércle effugiet, tam étsi capital fécerit:
facile ádservabis, dúm eo vinclo víncies.
ita istaéc nimis lenta víncla sunt escária:
quam mágis extendas, tánto adstringunt ártius.
nam ego ád Menaechmum hunc *núnc* eo: quo iám diu
sum iúdicatus, últro eo, ut me vínciat.
nam illíc homo *hercle* homines nón alit, verum éducat

adfatim). *ad fatim* in two words *B*, *affatim* other mss. 92. with R. according to Nonius p. 38. *edepol te fugi & tiam & si B.* 93. pronounced spurious by Vahlen, Rh. Mus. XVI 635. 95. *intendas* Camerarius. 96. *nunc* om. mss., added by Müller Nachtr. p. 81. Formerly *hunc* was changed by the editors (and R.) into *nunc*. 98. *hercle* om. mss., added by R. *homones* (without *hercle*)

tical with this.) Plautus has also *usque ad saturitatem* Rud. III 4, 53, and *ad satietatem usque* Cist. I 1, 72.—For *cotīdie* see our note on Aul. 23. The *i* in the second syllable is always long, as it is an ablatival suffix (*cotidie* = *quoto die*).

92. *capital* '*facinus quod capitis poena luitur*'. FESTVS p. 48 M.

93. In *dúm eo* we have the legitimate hiatus already noticed on arg. 1. *dum* should of course be taken in its original temporal sense 'as long as'.—*vinclo vincire* is an instance of the fig. etymol.

94. *ita nimis lenta* 'so very tenacious'. After this we ought to have a consecutive sentence with *ut* (*ita lenta, ut quo magis extendas, eo artius adstringant*): but as a rule the conversational language is not fond of subordination and prefers co-ordination of sentences in very many places. —*escarius* seems to have been coined by Plautus; it became, however, a pretty common word at a later period, though in a slightly modified sense. See the dict.

95. We should expect *quanto* instead of *quam*. According to Brix, *quam magis* instead of *quo* (*quanto*) *magis* occurs in only four other places in Plautus: Poen. I 2, 135. Bacch. V 1, 5. Asin. I 3, 6. Bacch. IV 10, 1. The correlatives *quam magis—tam magis* occur in Lucretius, III 700, where see Munro's note.

96. *nam* introduces the particular instance which is quoted as a proof of the general maxim previously explained. — *quo* should be understood as the correlative to *eo* to be supplied in the following line in *ultro eo*. We should not, therefore, explain *quo* of Menaechmus, as if it were = *ad quem*. (The old editions perversely read *quoi*.)

97. *iudicatus* in the sense elsewhere expressed by *adiudicatus*. The parasite says that, like an insolvent debtor, he has long since been adjudged to Menaechmus. Comp. Ter. Phorm. 334 sq.—*ut me vinciat*, *ἵν' ἔχῃ με ἐν φυλακῇ*. He means of course 'vinclis escariis'

98. The second syllable of

recreátque: nullus mélius medicinám facit.
itást adulescens: ípsus escae máxumae,
Ceriális cenas dát: ita mensas éxtruit,
tantás struices cóncinnat patinárias:
standúmst in lecto, sí quid de summó petas.
sed mi íntervallum iam hós dies multós fuit:

Brix. 101. *Cerialis* Festus, R., *Cerealis De*, *Certalis Ba*. *mensas*

illic is long, when adverb, but short, when adjectival pronoun. —For the difference between *alere* and *educare* compare Nonius 422, 10 *alere est victu temporali sustentare, educare autem ad satietatem perpetuam educere* (where he also quotes this passage).

99. *recreare* 'create anew'. 'Gives us, as 'twere, new life, when dead with hunger' (Thornton).—*medicinam facere* seems to have been a technical expression, cf. Cistell. I 1, 76. Just as *medicinam facere* = *mederi*, so in Greek θεραπείαν ποιεῖσθαι = θεραπεύειν.

100. *escae maxumae* 'of lordly appetite' (Thornton), gen. of quality. Brix quotes Cic. ad fam. IX 26 *multi cibi hospes*, Gruter Hor. carm. I 36, 13 *Damalis multi meri*.

101. The *Cerialia* were celebrated in the Circus from the 12th to the 19th April. It was a very popular festival; the people were then habited in white and used to feast plentifully. Hence 'suppers for the feast of Ceres' are plentiful and splendid entertainments: 'optimae et lautae ac multis ferculis oneratae' (Pareus). The spelling *Cerialis* appears to be much more frequent in the inscriptions and in the mss. than *Cerealis*, see the instances collected by Corssen II 345.—*cena* is the proper spelling, not *coena*, as the word is from *cesna*, comp. *silicernium* (instead of *-cesnium*). — *extruit* 'builds up', viz. '*cibis, ferculis*'.

102. *Struices antiqui dicebant exstructiones omnium rerum* Festvs p. 310 M, who quotes an instance of Livius Andronicus (*quó Castalia pér struices sáxeas lapsu áccidit* v. 37 Ribb.), and Servius on Aen. IV 267 quotes from Naevius the expression *struix malorum* (trag. v. 60 Ribb.). The word is formed with the same suffix as appears in *cervix cornix coturnix coxendix*. —*concinnare* originally means 'to render harmonious' (*con* + *căn* 'sing', whence *con-cin-nus* 'sounding together'); here it is explained by Paulus Festi p. 38 by *apte componere*. The pronunciation *cóncinnát* is like *ádludós* v. 30.—*patinarius* an adj. coined by Plautus who has it here and Asin. I 3, 28; comp. *escarius* above v. 93.

103. *de summo*, from the top of the dish.

104. Nearly the same line occurs Rud. I 2, 49 *nunc intervallum iam hos dies multos fuit*. The pronoun refers to the past immediately preceding. The parasite means to say that for

domí dum invitus sum úsque cum carís meis:
nam néque edo neque emo, nísi quod est caríssumum.
sed quóniam cari, qui ínstruontur, déserunt,
nunc ád eum inviso. séd aperitur óstium:
Menaéchmum eccum ipsum vídeo: progreditúr foras.

MENAECHMVS I. PENICVLVS.

Me. Ní mala, ni stúlta sis, ni índomita impósque animi, I 2.
quód viro esse vídeas odio, ódio tute habeás tibi.

Festus, R., *mensam* mss. 105. *domi Bb*, *domo Ba*. *domitus* mss. *summus que Ba*, corrected by *Bb*. *domi dum dominus sum usque* R. *domi dum invitus sum* Madvig Adv. crit. II 7. 107. *id quoque iam cari qui* mss. *set quoniam cari quom* R. hesitatingly. The passage is not yet emended. 110. *sis* mss., defended by A. Spengel de vers. cret. p. 21. *sies* R. 111. *quod viro esse odio videas tute tibi odio habeas* mss., which I have arranged so as to form a trochaic septenarius with hiatus in the caesura. *quód viro odio vídeas esse, túte tibi*

a considerable number of days he has been left without an invitation.

105. The reading of the mss. *domitus sum* might be defended by considering *domitus* as a comic formation (not found elsewhere) in the sense of 'confined to my home' or 'domesticated' (Brix quotes the similar formations *ruri rurant homines* Capt. 82, *ne dentes dentiant* Mil. gl. I 1, 34, *in cóllumbari collum* Rud. III 6, 50): but independently of the quantity of *domītus* (instead of which we should rather expect *dómĭtus*), we cannot but object to the present *sum* instead of *fui*. We have, therefore, adopted Madvig's ingenious emendation of this passage.—*cari mei* 'my dear ones', an ambiguous expression, by which he might denote his family, though he really means the dear food he eats at home. Compare the following line.

107. *instrui* is used of the array of dishes upon a well-served table, and of the array of soldiers in a line of battle. Compare the very ludicrous passage in the Captivi I 2, 49 sqq., in which the parasite Ergasilus compares the various dishes of a good dinner with the different corps of an army. (The present line has not yet been satisfactorily emended; see the crit. note.)—*deserunt* 'they desert', run away, according to the simile indicated in *instruontur*. In Greek this would be *παρατάττεσθαι* and *λείπειν τὴν τάξιν*.

Act I. Sc. II. 110. Menaechmus addresses these complimentary observations to his wife who had followed him to the door in order to watch where he was going.

praéterhac sí mihi tále post húnc diem
fáxis, faxó foris vídua visás patrem.
nám quotiens foras íre volo,
mé retines, revocás, rogitas:
quó ego eam, quám rem agam, quíd negotí geram,
quíd petam, quíd feram, quíd foras dégeram.
pórtitorém domum dúxi: ita omném mihi
rém necesse éloquist, quícquid egi átque ago.
nímium ego te habui délicatam. núnc adeo, ut factúrus, dicam.

habeás item R., taking *item* from G. Hermann. 114A and B are treated by R. as one trochaic line. He inserts *ego* after *foras*. 116. *foris legerim B* with the correction *egerim*, accepted by all editors (also R.) except Brix. *egeram* (which is not a Plautine word) M. Haupt. *degeram* Schwabe Jahr. f. Phil. 1872 p. 407, Brix. 119. *ego* rejected by R., defended by Müller Nachtr. p. 65 sq. and Brix. 120A and B are treated by R. as one line. 123. *nequiquam* R. who

112. *faxis=feceris* (i. e. originally *fecesis*).—*faxo* is often used in Plautus in the sense of 'I warrant you, I promise you'.—*vidua* 'etiam dicitur ea mulier cum qua vir facit divortium seu discidium, non solum ea cuius vir mortuus est'. LAMBINVS. In Ter. Phorm. 913, the young wife who is to be divorced from her husband is styled *vidua*. In fact, the word meant nothing but 'single, alone', i. e. without a man or husband; hence Plautus applies it even to 'meretrices' without lovers, Cist. I 1, 46.—*viso* 'go and see'.

113. In *forăs* the second syllable is shortened: see Introd. Aul. p. 38.

115. The hiatus in *quó ego* is legitimate: Introd. to Aul. p. 68.

116. The verb *degerere* is more than once used of clandestinely carrying some present to a mistress. So also *deferre* v. 133.

117. The *portitores* were entitled to examine all merchandise, compare Trin. 794; 'hoc eo dicit Menaechmus quod haec mulier virum egredientem domo et redeuntem ita curiose observet et excutiat, quod facere solent portitores, ut portitoria exigant'. LAMB.

119. In the first foot of this line, the syllables *nĭmĭ ĕgŏ* make a proceleusmatic.—*delicatus* 'a darling' (comp. *puer delicatus* παιδικά, Most. IV 2, 32), the word being connected with *deliciae*. Menaechmus means 'I have treated you too much as a darling', 'I have spoiled you'. (The explanation of Festus, *delicatus*=(*diis*) *dedicatus* is nonsense.)—The omission of *sum* in the so-called 'periphrastic' conjugation is rather rare.

quando égo tibi ancillás, penum,
lanam, aúrum, vestem, púrpuram
bene praébeo nec quícquam eges,
maló cavebis, sí sapis:
virum óbservare désines.
átque adeo, ne mé nequiquam sérves, ob eam indústriam
hódie ducam scórtum atque ad cenam áliquo condicám foras.
Pe. íllic homo se uxóri simulat mále loqui, loquitúr mihi:
nám si foris cenát, profecto me, haúd uxorem, ulcíscitur.
Me. eúax, iurgio hércle tandem uxórem abegi ab iánua.
ubi súnt amatorés mariti? dóna quid cessánt mihi

subsequently changed his views and preferred *nequicquam* with *Ba.* So also Brix. 124. *ad cenam atque aliquo* mss., emended by Paumier. 127. *hercle uxorem tandem* R., but see also his N. Pl. Exc. I p. 67. 128. *úbi amatores sunt* R. after Camerarius. The

121. *lana* woollen materials, and *purpura* purple-coloured stuffs for dresses (which were always made up in the house itself, by the lady and her slaves), *aurum* jewellery, *vestis* (sc. *stragula*) covers for beds and couches etc.—*bene* = *benigne* 'liberally'.—*quicquam* is accus. 'in no respect do you want for anything'.

122. *malo cavere* 'to beware of evil consequences'.

123. *atque adeo* 'and indeed'; see note on v. 11 above. —*nequiquam* 'for nothing'; the *qui* represents an ablative. The spelling *nequicquam* owes its origin to an erroneous derivation and should not be misinterpreted as a trace of an archaic ablative ending in *d*. See my crit. note on Trin. 440.—*servare* = *observare* in the preceding line, 'to watch'.—*ob eam industriam:* 'propter id studium quod adhibuisti et adhibes in me observando' Lamb. Comp. below, v. 791.

124. *condicere foras* 'est ultro se offerentium ad cenam' (Pareus). Menaechmus intends to invite himself somewhere, and subsequently fixes upon Erotium as the one at whose house his supper is to take place.

126. We should pronounce *fori*, thus reducing the word to a pyrrhich.

128 sqq. The iambic metre is descriptive of the rejoicing of Menaechmus who now leaves his house and proceeds triumphantly to the front of the

conférre omnes congrátulantes, quí pugnavi fórtiter?
[hánc modo uxori íntus pallam súrrupui: ad scortúm fero.]
sic huíc decet darí facete vérba custodí catae.
hoc fácinus pulcrumst, hóc probumst, hoc lépidumst, hoc factúmst fabre:
meó malo a mala ábstuli hoc: ad amícam deferétur.
avórti praedam ab hóstibus nostrúm salute sócium.
Pe. heús adulescens, écqua in istac párs inest praemí mihi?
Me. périi, in insidiás deveni. Pe. immo ín praesidium. né time.

reading of the mss. has been maintained by Brix. 129. *congratantes* R. who considers this a trochaic septenarius like the preceding line. 130. has been justly bracketed by Brix. 131. *huic* Colvius, *hoc* mss. 133. *meo quód malo* R., but *quod* is not in the mss. *abstuli, hoc* R. I follow Brix. *damnum* mss. (R.), *dominam* Dissaldeus more in the style of Ovid than of Plautus, *amicam* Brix. 134. *advorti B*, *averti* the other mss. 135. *praemi mihi* Gulielmius,

stage.—*amator* 'one who is always in love'; Lambinus justly explains '*amator* amat ex habitu, *amans* ex perturbatione (sudden passion), *amicus* amat animum, *amator* corpus'.

130. This line has no business here, as the 'palla' cannot be mentioned before v. 133. It is, moreover, impossible to interrupt the continuity of iambic lines by a single trochaic line.

131. *sic*, as I have done.—*verba dare* is a common phrase denoting 'to cheat, deceive'.—*catus* means originally 'sharp', hence the names *Cato, Catius, Catullus*, and *Catilina*.

132. *lepidus* is a favourite word with the comic poets, and may be rendered 'jolly'. See my note on Aul. 493.—*fabre*=*affabre* 'in a workmanlike manner', comp. also Poen. III 1, 74. Stich. IV 1, 64. Pl. has also the expression *fabrefacere fallaciam* Cas. V 1, 8.

133. *meo malo*=*meo damno* or *detrimento*, 'to my own loss'.

134. *salute* 'to the welfare'. One might feel tempted to consider *salute* in this phrase as a corrupt dative, instead of *salutei*. If it were an actual ablative, we should rather expect *cum salute*. Pareus (Lex. Plaut. 413) quotes the same use of *salute* from Bacch. IV 9, 147 and Rud. IV 2, 5, to which Brix adds Merc. IV 5, 9, in which passage we read *salute maxuma*, which shows that Plautus took *salute* as an abl.

135. *istac*, viz. *praeda*.

136. The expression *in insidias devenire* is chosen on account of Menaechmus' previous description of his trium-

ME. quís homost? PE. ego sum. ME. o méa commoditas, ó mea opportúnitas,
sálve. PE. salve. ME. quíd agis? PE. teneo déxtera geniúm meum.
ME. nón potuisti mágis per tempus mi ádvenire quam ádvenis.
PE. íta ego soleo: cómmoditatis ómnis articulós scio.
ME. vín tu facinus lúculentum inspícere? PE. quis id coxít coquos?
iám sciam, si quíd titubatumst, úbi reliquias vídero.
ME. díc mi, en umquam tú vidisti tábulam pictam in páriete,

pre mihi the mss. 141. *quis* mss., *qui* R. after Bothe. 142. *réliquias ubi* R. after Bothe. 143. *numqua B, nūquā C, num quam* R.,

phant return from a conflict with an enemy.—The pun involved in *insidiae* and *praesidium* is easily understood, though difficult to imitate in English.

138. *quid agis* means both 'what are you doing' and 'how do you do'. Lamb. aptly quotes the parallel instance in the Mostellaria III 2, 30 *quid agis? Hominem optumum teneo.*—*genius* is an appellation almost equivalent to our 'good angel'; the one who keeps me alive and protects me everywhere. Parasites commonly confer this name upon their patrons, cf. Curc. II 3, 22. Capt. IV 2, 99 (Pareus, Lex. Plaut. 187).

139. *per tempus advenire* = *opportune* 'to come in the nick of time'. Truc. I 2, 84.

140. *commoditas* 'fitness of time' = *opportunitas*, εὐκαιρία. *articulus* denotes a small particle, a 'joint' of time (if we may venture to say so), comp. *articulus temporis* Epid. III 4, 55.—Thornton translates 'I know to hit each point and nick of time'.

141. *vin* = *visne*.—*inspicere* is a term of the kitchen, compare *inspicere in patinas* Ter. Ad. 428. Menaechmus means 'inspect some splendid piece of work' (the robe he has stolen from his wife); the parasite takes *facinus luculentum* of a piece of culinary art.

142. *iam* 'at once'.—*si quid titubatumst,* if anything has been done amiss in it. The parasite professes to be a great connoisseur and a perfect judge of all culinary productions.—*reliquiae* (the 'beaux restes' of a feast) occurs also below, v. 462; cf. also Stich. III 2, 40.

143. For *en umquam* the student is referred to my note on Trin. 589.—*in pariete:* 'al fresco'.

úbi aquila Catamítum raperet, aút ubi Venus Adóneum?
Pe. saépe. sed quid istaé picturae ad me áttinent? Me. age me áspice.
écquid adsimuló similiter? Pe. quí istic ornatús tuost?
Me. díc hominem lepidíssumum esse méd. Pe. ubi essurí sumus?
Me. díc modo hoc quod égo te iubeo. Pe. díco: homo lepidíssume.
Me. écquid audes dé tuo istuc áddere? Pe. atque hilaríssume.

en umquam Brix. 144. *catamei tum B* originally, subsequently changed into *catamitum*. As R. says 'scriptum fuit antiquitus CATAMEITVM' (which would be almost certain even without ms. evidence) Brix prints *catameitum* in his school-edition. 146. 'mirer ni *adsimiliter* scripserit Plautus' R. 147. *me* mss., *med* (though with a transposition, not adopted here) Fleckeisen. *esse me.* Pe. *úbi nos essurí sumus* R., but *nos* is not in the mss. See also R.'s N. Pl. Exc. I p. 50. *me* and *ubi hodie* Müller Pros. p.

144. *Catamitus* is the archaic Latin and Etruscan form of the Greek Γανυμήδης, see our crit. note on Trin. 948. Cicero Phil. II 31, 77 uses *catamitus* as a general term for an effeminate person. The subject of Ganymede's rape by Jove's eagle would seem to have been a favourite with ancient artists, but a representation of the rape of Adonis by Venus has not yet been discovered, though one would say that the subject itself was attractive enough. *Adoneus* (instead of Ἄδωνις) is one of the archaic formations which subsequently again gave way to the original Greek forms.

145. *istae* 'those mentioned by you'.

146. *ecquid adsimulo similiter* 'id est, nonne aliqua ex parte Ganymedem et Adonim forma aut ornatu refero?' Lamb. The reference is of course to the somewhat womanish style of beauty of these two characters.

147. *lepidissumus* is an appellation bestowed by the parasite only on receiving an invitation for dinner.—*essum* is a not uncommon form of the supine in the mss. of Plautus; it owes its origin to its derivation from *ed-sum* or *ed-tum*. It is, however, not to be overlooked that Plautus himself could only spell *esum*, as the doubling of consonants was not usual in his period.

149. *audere* originally = *avidere* (from *avidus* = *avidum esse* or simply *avere*) 'have a mind to'; see n. on Trin. 244. In the old editions, it is commonly stated that *audere* in these

ME. pérge. PE. non pergo hércle *vero*, nísi scio qua grátia.
lítigium tibíst cum uxore: eo mi ábs te caveo caútius.
ME. * * * * * *
clam úxorem ubi sepúlcrum habeamus, húnc comburamús diem.

635. 150. *vero* om. mss., added by R.—*pérge, perge.* PE. *nón pergo hercle, nísi sc.* Schwabe Jahr. f. Phil. 1872, p. 407. But the iteration of *perge* would seem to indicate too much impatience on the part of Menaechmus. 151. *eo* R, *o* or *oh* the mss. 155. *atque hunc comburamis diem Bb.* R. considers this line as the combined fragments of two, which he prints in this fashion—

* * * clam uxoremst úbi sepulcrum habébimus,
* * * * atque húnc comburamús diem.

In the first line he would insert *mágis sapis nunc. nám;* in the

phrases is merely a synonym of *velle*, but the reason of this employment of the verb is not given. Comp. also Truc. IV 3, 44, and in the present play v. 697.

150. The parasite refuses to pay Menaechmus any further compliments before knowing the reason for which he is expected to be polite.

151. 'Iubet Menaechmus supparasitari sibi parasitum: at ille renuit blandiri gratis, nisi sciat qua mercede: atque ob eam causam, inquit, diligentius abs te mihi caveo et praescire certo praemium cupio, quia litigium tibi audivi cum uxore esse, ut haud facile me domum sis ad cenam vocaturus'. ACIDALIVS, Divinationes in Plautum p. 253.—*caute cavere* is one of those numerous phrases in which a verb is emphasized by an adverb of the same root, compare *propere properare*, *cursim currere*, *memoriter meminisse* and others in Plautus.

152. The gap probably contained a thought somewhat like the following: *né time: si dómi negatur, támen nobis praestóst locus.*

155. *sepulcrum habere* should be understood of holding the burial feast, which used to take place after the body had been burnt. Hence also the expression *comburere diem*, as if the day were dead—his candles burnt out. (Lamb. compares Horace's *condere diem* carm. IV 5, 29.) The principal meal, the *cena*, was taken in the evening. The simile is continued in the following lines.

155. *orare* was anciently used in the simple sense of *dicere*. Hence *aequom oras* means 'you make a just observation'. —*quam mox* 'how soon', i.e. shall I not very soon light the funeral pyre? Compare Livy III 37, 5. Festus, p. 261, says '*quam mox significat cito*'.

PE. áge sane igitur, quándo aequom oras, quám mox incendó rogum?
díes quidem iam ad úmbilicum est dímidiatus mórtuos.
ME. té morare, míhi quom obloquere. PE. óculum ecfodito pér solum
míhi, Menaechme, si úllum verbum fáxo, nisi quod iússeris.
ME. cóncede huc a fóribus. PE. fiat. ME. étiam concede húc. PE. licet.
ME. étiam nunc concéde audacter áb leoninó cavo.
PE. eú, edepol ne tu, út ego opinor, ésses agitatór probus.
ME. quídum? PE. ne te uxór sequatur, réspectas idéntidem.

second *úbi polluceámus lepide.* 156. *incondo B.* 157. *dimidiatus mortuost* R. from Gellius who quotes this line III 14. 158. *Ne B, te CD. quin B, quam CD, quom FZ.* This line and the following are placed by R. after v. 151. *persolum* considered corrupt by R., *semorum* Bücheler Rh. Mus. XII 133. See also the reviewer in the Lit. Centralbl. 1867, p. 215, A. Spengel Phil. XXVII 340, and

157. *dimidiatus* is common instead of *dimidius.*

158. *obloquere* = loquendo obstrepis. LAMB.—*per solum* is very strange, though it admits of an explanation. Supposing this reading to be correct, the parasite says 'you may knock out my eye so that it shall come out by the sole of my foot'. Comp. Poen. III 1, 68 *at edepol tibi nos in lumbos linguam atque oculos in solum.* Cas. II 6, 39 *at tu ut oculos emungare ex capite per nasum tuos.* See, however, crit. note. We are almost inclined to adopt Madvig's correction.

158. *a foribus*, of Menaechmus' own house.—*etiam* 'still more'.—*licet* is a common phrase in assenting to a request: see our notes on Trin. 372 and on Aul. 326.

159. *concede audacter* = *aude* (v. 149) *concedere*.—*leonino cavo* 'the den of the lioness', viz. his wife.

160 sq. 'Agitator probus (equorum) in ludis circensibus identidem respicit eos qui pone currunt. Menaechmus identidem respiciebat seu respectabat timens ne ab uxore conspiceretur pallam uxoris indutus'. LAMB. This note will also serve to explain *ne* in v. 161.

ME. séd quid ais? PE. egone? íd enim quod tu vís, id aio atque íd nego.
ME. écquid tu de odóre possis, sí quid forte olféceris,
fácere coniectúram? PE. captum sí siet collégium,
cuo . . s . . ata . . . .
ME. áge dum, odorare hánc quam ego habeo pállam: quid olet? ápstines?
PE. súmmum oportet ólfactare véstimentum múliebre:
nam éx istoc locó spurcatur násum odore inlútili.
ME. ólfacta igitur hínc, Penicule: ut lépide fastidís. PE. olet.
ME. quíd igitur? quid olét? responde. PE. fúrtum, scortum, prándium.
tíbi * * * * *
ME. élocutu's * * * *
núnc ad amicam déferetur hánc meretricem Erótium.

Müller Pros. p. 579. *pessulo* Madvig Adv. crit. II 7. 162. *ais* Pylades, *agis* mss. 164. *sit collegium* mss., emended by Bothe. 165. only in the palimpsest, but illegible. 168. *inlucido* mss., *inlutibili* Nonius, *inlutili* R. 169. *Di facta B*, *olfacta F* and early editors. *lepide. ut* mss., corrected by R. *olet* O. Seyffert

162. The words *sed quid ais* are frequently used to introduce a new subject which had nearly escaped the attention of the speakers. See our note on Trin. 193.—*enim* 'to be sure' = *enimvero*, very common in the comic writers. Comp. below 251.

164. *capere* was a technical term of the augurs choosing a place for their observations ('est verbum augurum, dum locum eligebant ad effandos fines templorum' Pareus, Lex. Pl. 63).

165. The original sense of this line is of course irrecoverably lost, but something to this purpose may have been contained in it: *cóniecturam nón tanta arte praébeant tibi quánta ego.*

166. *abstines* 'subintellege, manum, vel abstines summam partem pallae tangere.' LAMB.

168. *ex istoc loco*, from the place which you offer to my nostrils, i.e. 'infima pars vestimenti'.—*nasum* is always used as a neuter in Plautus. Comp. e.g. Curc. I 2, 17 *sagax nasum habet.*—*spurcare* occurs in Plautus only here.—*illutilis* 'not to be washed out', only here.

169. *hinc*, from this place which I show you.—*ut lepide fastidis* 'in what a jolly manner you show your disgust'.

173. *hanc*, i.e. who lives close by.

míhi, tibi atque illí iubebo iam ádparari prándium :
índe usque ad diúrnam stellam crástinam potábimus.
PE. eú, expedite fábulatu's. iám ferio forís? ME. feri,
vél mane etiam. PE. mílle passum cómmoratu's cántharum.
ME. plácide pulta. PE. métuis credo, né fores Samiaé sient.
ME. máne mane, obsecro hércle : eapse eccam éxit. a, solém vide,

Phil. XXVII 452, *decet* mss., *licet* Acidalius, R. 171. R. fancied he could decipher *tibi fuat* in the palimpsest, in which alone this line and the following have been preserved. 176. *ferio foris* R. with *A*, *fores ferio* the other mss. and so Brix. 180. *eapse* Acidalius, *ab se* mss. See R.'s N. Pl. Exc. I p. 52. *ecca* mss., emended by Bothe.

175. *diurna stella* = φωσφόρος or *lucifer*, 'the morning star'. *Hesperus* is called *Nocturnus* Amph. I 1, 116.

176. *expedite*, literally 'expeditiously', is here used in the sense of 'clearly' or 'to the point'.—*iam ferio* 'am I now to knock at the door?' In questions of this kind, Plautus employs both the indicative and the subjunctive. See our note on Trin. 1062.

177. *vel mane etiam* 'or rather wait a bit'.—*mille* is always treated as a subst. by Plautus, never as an adjective (see note on Trin. 425). *passum* = *passuum* occurs also in Lucilius, Martial, Cato, and Livy, comp. also *currum* = *curruum* Verg. Aen. VI 653 and similar forms. Kühner, Ausführl. Gramm. der lat. Spr. I p. 246.—Thornton translates 'The cup was just at hand; 'tis now a thousand paces off'. Acidalius (Divin. p. 253) says very properly, 'Indicant haec parasiti festinationem et impatientiam morae: qui canthario et potationi destinatae imminens aegre fert cohibere se quin statim fores pulset'.

178. 'Maior pars hominum terrenis utitur vasis. Samia etiamnunc in esculentis laudantur'. Pliny N. H. XXXV 46, 160. The crockery of Samos is repeatedly mentioned in Plautus, comp. Capt. II 2, 41. Bacch. II 2, 24. Stich. V 4, 12. *Samiae testae* Tib. II 3, 47. From the anecdote related by Cicero pro Mur. 36, 75 it appears that *Samia vasa* were the common crockery in Roman houses; see also Auct. ad Her. IV § 64. The joke itself is aptly explained by Lambinus 'metuis, credo, ne fores sint fictiles et ita fragiles ut vasa Samia'.

180. *mánĕ mane* is the regular pronunciation in Plautus,

sátin ut occaecátust prae huius córporis candóribus?

EROTIVM. PENICVLVS. MENAECHMVS I.

ER. ánime mi, Menaéchme, salve. PE. quíd ego? ER. extra numerum és mihi. I 3.
PE. ídem istuc aliis ádscriptivis fíeri ad legioném solet.
ME. égo isti ac mihi hodie ádparari iússim apud te proélium.
ER. hódie id fiet. ME. ín eo uterque proélio potábimus.
úter ibi meliór bellator érit inventus cántharo,
túos est: legito ac iúdicato, cúm utro *tu* hanc noctém sies.
út ego uxorem, méa voluptas, úbi te aspicio, odí male.

video mss., emended by Acidalius. 181. *occecatus* mss., emended by Pylades. 182. *mei Ba* (and so Brix), *mi Bb*, R. After v. 182, R. assumes a gap. 184. *fieri ad legionem* Varro de l. l. VII 56 p. 540 Sp. and from him R., *ad legionem fieri* mss. 185. *isti ac* Acidalius, *istic* mss. *iussi* mss., emended by Acidalius. *égo istic mi hódied* R. N. Pl. Exc. I p. 91. 186. *flet* mss., *fiet* Gruter.

just as *tĕnĕ tene*.—Plautus uses *eapse eopse eumpse eampse;* see Corssen II 847.—*solem* is an instance of the prolepsis or anticipation of the subject of a dependent clause.

181. *satin ut* = *satisne* (est) *ut* 'is it not enough how' the sun has grown dark in comparison with the brightness of her beauty! Brix quotes an analogous instance of *satin ut* after *vide* from Stich. I 3, 113 sq.

ACT I. SC. III. 182. *extra numerum* 'outside the number' of my friends.

184. The parasite jestingly considers himself as a supernumerary, such as were always found in the army. Of *adscriptivus* Varro de l. l. VII § 56 says *adscriptivi dicti qui olim adscribebantur inermes, armatis militibus qui succederent, si quis eorum deperisset.*—*istuc* 'your saying' might just as well apply to the supernumeraries of the army; though they are not exactly necessary, still they are there.

185. *isti*, parasito.—*iussim* (= *iusserim*) 'I should like to order'.—*proelium* is said of the supper, with the same simile as was used before, v. 107.

187. *bellator cantharo* 'a warrior at the bowl'. (THORNTON.)

ER. ínterim nequís quin eius áliquid indutús sies.
quíd hoc est? ME. induviaé tuae atque uxóris exuviaé, rosa.
ER. súperas facile, ut súperior sis míhi quam quisquam qui ímpetrant.
PE. méretrix tantispér blanditur, dúm illud quod rapiát videt:
nám si amabas, iám oportebat násum abreptum mórdicus.

pro ilio mss., *praelio* (so) Scaliger. 188. *Tuest legio adiudicato* mss., emended by Vahlen Rh. Mus. XVI 631. *eum leges, tu iudicato* R. hesitatingly; he subsequently adopted Vahlen's correction, though he adds that it does not appear to be altogether satisfactory: nor is Brix entirely convinced of its absolute truth. Perhaps we may propose *tuómst eligere ac iúdicare.*—*tu* om. mss., originally added by R., who subsequently adopted Fleckeisen's conj. *utrone*, and finally proposed *utrod* (N. Pl. Exc. I p. 64). 190. *sies* Pylades, *sis* mss. After v. 194 R. fancied he could discover in the *A* faint traces of *two* lines instead of the one read in the other mss. He, therefore, assumed a gap after v. 194. But Geppert

190. *interim* 'meanwhile', i. e. all the time you are speaking against your wife, you show your fondness for her by wearing some article of her wardrobe.—*nequis quin* is like *non potes quin.*

191. The pun in *induviae* and *exuviae* is easily understood, though impossible to reproduce in English. (In German we might say: 'ein auszug meiner frau, für dich ein anzug'.)—*rosa* 'in blanditiis amatorum est. Asin. III 3, 74. Curc. I 2, 6. Bacch. I 1, 50'. Pareus, Lex. Pl. 409.

192. *superas*=*victoriam obtines.*—*qui impetrant* viz. noctes meas; the aposiopesis being chosen for the sake of decency.

194. *blanditur* may be referred to the coaxing words used by Erotium, but we should also assume some endearing gesture on her part while pronouncing the preceding line.—*quod rapiat* 'which she would like to seize'.

195. *amabas* is said with a certain emphasis: 'if you really loved him'. Erotium's kisses and endearments are not of the genuine kind; they lack the real fire of love, which would fain devour the beloved object.—Plautus furnishes numerous instances of *oportet* (*oportuit oportebat*) with the past participle, e.g. Most. IV 8, 26 *aurem admotam oportuit.* Other passages may be found in my note on Aul. 747 and Ter. Andr. 239.—The adv. *mordicus* occurs also Aul. 232, where our note may be consulted.

ME. sústine hoc, Penícule: exuvias fácere quas voví volo.
PE. cédo, sed obsecro hércle, salta síc cum palla póstea.
ME. égo saltabo? sánus hercle nón es. PE. egone an tú magis?
sí non saltas, éxue igitur. ME. nímio ego hanc perículo
súrrupui hodie. meó quidem animo ab Híppolyta subcíngulum
Hércules haud aéque magno umquam ábstulit perículo.
cápe tibi hanc: quando úna vivis meís morigera móribus.
ER. hóc animo decét animatos ésse amatorés probos.
PE. quí quidem ad mendícitatem sé properent detrúdere.

(Plaut. Stud. II 65 sq.) contradicts R.'s statement. 196. *quas suo uiuola B*, emended by Camerarius. 201. *Haud hercle seque B*, *aud hercule seque C*, HAUD HERC—was legible in *A*. Emended by Lambinus. *haúd Herculeus aéque* Koch Rh. Mus. XXV 619. 204.

196. *sustine hoc* 'take hold of this', i.e. the cloak he must take off in order to present the palla to Erotium.—Menaechmus expresses himself, as if he were going to hang up an *ex voto* offering at the shrine of some deity.

197. *sic*, such as you are after taking off your cloak. Hence also *postea*.

199. *nimio periculo* 'at a mighty risk', *nimius* being again used in the sense of *permagnus*.

200. According to the legend, Admete, the daughter of king Eurystheus, desired to have the girdle of Hippolyta, the queen of the Amazons. Hence Eurystheus ἔννατον ἆθλον Ἡρακλεῖ ἐπέταξε ζωστῆρα κομίζειν τὸν Ἱππολύτης...τὴν μὲν Ἱππολύτην κτείνας τὸν ζωστῆρα ἀφαιρεῖται. Apollod. II 9, 1 and 8. The whole affair is narrated at considerable length by Diodorus Sic. IV 16.

201. *haud...umquam* is merely an emphatic negation, just as *never* is often used in the place of a simple *not*.

202. *una* 'you above all'. *vivis* might be a mere variation instead of *es*, but we should rather take it here in the sense of *vitam instituis*.

203. We should probably assume the suffix to retain its original long quantity in *decet*.

204. The parasite adds an

ME. quáttuor minís ego istanc émi anno uxorí meae.
PE. quáttuor minaé perierunt pláne, ut ratio rédditur.
ME. scín quid volo te*d* áccurare? ER. scío, curabo quaé voles.
ME. iúbe igitur tribus nóbis apud te prándium accurárier,
átque aliquid scitámentorum dé foro obsonárier:
glándionidám suillum aut láridum pernónidam
aút sinciputaménta porcina aút aliquid ad eúm modum,

próperent se R. after Bothe, but against the mss. 205. *ego emi istanc BDc*, *ego mi istanc CDa*, *ego emi istanc* the early editors, *ego istanc emi* Fleckeisen, R., who adds 'nisi etiam *ánno emi* transponendum'—a transposition subsequently adopted by Brix. 207. *uolo te A*, *uolo ego te* the other mss., *volo ted* the present editor.—*scio* mss., *si scio* Acidalius, *hauscio* R., *cedo* Brix. But Erotium had already been informed of Menaechmus' intentions (comp. v. 185) and could therefore easily guess his renewed injunctions. 209. *scitamentorum* Turnebus, subsequently confirmed by the palimpsest; *sit amentorum* the mss. 210. *suillam* mss., emended by Scaliger. *aut* added or transposed by R. (the palimpsest has LARIDUMAUTPERNONIDEM). *pernonidem* mss. 211. *sinciputamenta*

ironical limitation of Erotium's general maxim: 'at least such as would run headlong into beggary'.

205. *anno* 'a year ago' a rare use of this ablative, of which Pareus (Lex. Pl. 34) quotes another instance from Amph. prol. 90.

206. This observation is of course made aside.—*ut ratio redditur* 'according to the account rendered'.

207. In Ciceronian Latin we should have to employ the subj. *velim* in the indirect question dependent on *scin*. But in Plautus the indicative is the rule, the sentence not being considered as a dependent question, but as one pronounced by itself and coordinated with *scin*.

208. In *tribus* the final *s* and in *apud* the final *d* should be dropped.

209. *scitamentum* 'dainty', a word of archaic Latin, subsequently revived by the antiquarians Gellius, Appuleius and Macrobius.

210. *glandionida* and *pernonida* are comic patronymics derived from *glandium* and *perna*, both of them favourite dishes on Roman tables. *suillus* and *laridus* should be taken as adjectives, the latter denoting 'dried'.

211. *sinciputamentum* is another comic word, instead of *sinciput*.

mádida quae antepósita in mensa míhi bulimam súggerant.
átque actutum. ER. lícet ecastor. ME. nós prodimus ád forum:
iam híc nos erimus. dúm coquetur, ínterim potábimus.
ER. quándo vis, vení: parata rés erit. ME. properá modo.
séquere tu *me*. PE. ego hércle vero te ét servabo et té sequar,
néque hodie, ut te pérdam, meream deórum divitiás mihi.
ER. évocate intús Culindrum míhi coquom actutúm foras.

A according to Geppert Pl. Stud. II p. 66, *sincipitamenta* the other mss. 212. *quae mihi adposita in mensam miluinam* (MULUINAM *A*) mss., emended by R. and Bernays Mus. Rh. VII 612. 214. *quoquitur* mss., emended by Bothe. 216. *me* om. mss., added by

212. *madidus* 'well-done', comp. the verb *madere* below v. 326.—Both *adponere* and *anteponere* are used of putting a dish on the table.—*Bulimam Graeci magnam famem dicunt* Paulus Festi p. 32. The word *miluina* (given by the mss.) is not known from any other place, and has been superseded by an ingenious emendation of Ritschl's. The Greek is βουλιμία. (Thornton translates *miluina* 'a kite-like appetite' and adds in a note '*as hungry as a hawk* is now a common saying'.)

213. *licet* 'willingly': see n. on v. 158.

214. *iam* 'directly'.

216. *servabo te* 'I shall keep my eye upon you'; compare above, v. 123.

217. *hodie* is frequently added without strict reference to present time and merely serves to increase the emphasis of the assertion.—*ut te perdam* 'on condition to lose you', *ut* corresponding to the Greek ἐφ' ᾧ τε or ὥστε. 'I would not take the wealth of all the gods, if I must lose you for it'.—*deorum* should be pronounced in two syllables, with synizesis of *eo*.

218. *evocate* is addressed to her slaves. *intus* 'from within', a not uncommon meaning in Plautus.—*intus evocare* occurs also Pers. II 4, 30. Bacch. I 1, 62. IV 9, 127. (Pareus, Lex. Pl. 229).—*Οὐκ ἂν εὕροι τις δοῦλον μάγειρόν τινα ἐν κωμῳδίᾳ πλὴν παρὰ Ποσειδίππῳ μόνῳ. δοῦλοι δ' ὀψοποιοὶ παρῆλθον ὑπὸ πρώτων Μακεδόνων τοῦτ' ἐπιτηδευσάντων ἢ δι' ὕβριν ἢ δι' ἀτυχίαν τῶν αἰχμαλωτισθεισῶν πόλεων.* Athenaeus, Deipnos. XIV 658 (p. 1466 ed. Dind.). With respect

EROTIVM. CYLINDRVS.

ER. spórtulam cape átque argentum. éccos tris nummós habes.
CY. hábeo. ER. abi atque obsónium adfer. tríbus vide quod sít satis:
néque defiat néque supersit. CY. quoíus modi i hominés erunt?
ER. égo, Menaechmus ét parasitus éius. CY. iam isti súnt decem.
nám parasitus ócto munus hóminum facile fúngitur.
ER. élocuta súm convivas: céterum cura. CY. ílicet.
cócta sunt: iube íre accubitum. ER. rédi cito. CY. iam ego híc ero.

Lambinus. 219. *argentum hoc* Müller Pros. p. 555 in order to avoid the hiatus. 220. *tribus vide* mss., transposed by R. 221. *ei homines* R., *hiomines BaC*, *hi homines Bb*. 224. *ego et M.* mss., *et* om. R., Brix. 223. *octo hominum munus* mss., transposed by Muretus V. L. VIII 11. *octo hominum unus munus* Müller Nachtr. p. 97. 224. CURARILICET *A*, emended by Bücheler Rh. M. XII 133. *cura licet* R. with *Bb*.

to the Romans, we may quote Livy XXXIX 7 *luxuriae peregrinae origo ab exercitu Asiatico invecta in urbem est... epulae quoque ipsae et cura et sumptu maiore adparari coeptae. tum coquus, vilissimum antiquis mancipium et aestimatione et usu, in pretio esse, et quod ministerium fuerat, ars haberi coepta.*

219. *nummos*, probably drachmas. See my note on Aul. 108.

220. In *tribus* the final *s* should be dropt.

221. *defieri* (instead of *deesse*) occurs also Rud. 1107 and Ter. Hec. 768; for similar formations see Kühner, Ausf. Gramm. I p. 532.—*quoius* should be pronounced as a monosyllable (*quois*).—*i*=*ei*, see our crit. note on Trin. 17.

222. *isti* 'those enumerated by you'.

223. The deponents *utor fruor* and *fungor* were anciently used with the accusative; see our note on Trin. 1.

224. *ilicet* is an expression settling the whole affair: 'you may go' and need not trouble yourself any further about it.

225. *cocta sunt* 'all is (as good as) cooked'. A phrase expressing the cook's great confidence in his art and despatch. —In *rédi* the ending of the imperative appears short, as it often does in disyllabic forms (*rŏgă pŭtă mănĕ tĕnĕ* etc.).

ACTVS II.

MENAECHMVS II. MESSENIO.

ME. Volúptas nullast návitis, Messénio, II 1.
maiór meo animo, quám *si* quam ex altó procul
terrám conspiciunt. MES. máior, non dicám dolo,
si advéniens terram vídeas, quae fuerít tua.
sed quaéso, quam obrem núnc Epidamnum vénimus?
an quási mare omnis círcumimus ínsulas?
ME. fratrém quaesitum géminum germanúm meum.
MES. nam quíd modi futúrumst illum quaérere?
hic ánnus sextust, póstquam ei rei operám damus.

226. *voluptas nulla est* is the order of words in the palimpsest, *nullast voluptas BCD.* 227. *si quam* Brix, *qum* or *quom* the mss., *quando* Placidus, Lambinus, R. *aliquam quom* Müller Nachtr. p. 128. 229. *si* Acidalius, *quam si* mss. 231. *circuimus* R. against the mss. 234. *ire hi Ba CDa,* emended by Gruter.

ACT II. Sc. I. This act is opened by Menaechmus Sosicles who had been five years in search of his twin brother and has just arrived at Epidamnum. His conference with his slave Messenio conduces not a little to the knowledge of the story of this comedy. (Thornton).

227. *procul* 'from afar.'

228. *non* (or *haud*) *dicam dolo* is an idiomatic expression denoting 'to speak the truth'. See my note on Trin. 90.

229. *fuerit* is rather strange instead of *sit*. Menaechmus had observed 'it is pleasant to see land again after a weary voyage'. This is enforced by the slave's remark 'it is still more pleasant if that land happens to be your own native land'. (A very contorted and unnatural explanation of this passage is given by Lambinus.)

230. *vēnĭmus*, ἥκομεν.

231. *circumire* should here be treated as a compound verb, i.e. it should be pronounced in four syllables. Brix quotes other instances of this pronunciation from Curc. III 81. Asin. III 3, 152. Rud. I 2, 52. Truc. II 4, 53. Ter. Phorm. 614, and in the same manner we have *circumagi* in Horace, Sat. I 9, 17.—*mare* is the nominative.

232. Observe the alliteration in *geminum germanum.*

233. *nam quid* = *quidnam.*—The infinitive is often very loosely used in the comic writers. Here, e. g., we should rather expect *quaerendo*, as we read it in the parallel instance, Asin. V 2, 32 *quid modi, pater, amplexando facies?* (See also the instances enumerated in our Index on Terence, p. 480 B.)

234. After *postquam* and

Histrós, Hispanos, Mássiliensis, Hílurios,
maré superum omne Graéciamque exóticam
orásque Italicas ómnis, qua adgreditúr mare,
sumus círcumvecti. sí acum, credo, quaéreres,
acum ínvenisses, si áppareret, iám diu.
hominem ínter vivos quaéritamus mórtuom:
nam invénissemus iám diu, si víveret.
ME. ergo ístuc quaero cértum qui faciát mihi,
qui sése dicat scíre, eum esse emórtuom:
operám praeterea númquam sumam quaérere.
verum áliter vivos númquam desistam éxsequi:

235. *Istros* and *Ilurios* R. against the mss. 236. *súperum iam* R. against the mss. 238. Brix adopts, here, in the following line, and 241, the spelling *sei* preserved in the palimpsest. Such isolated instances of archaic spelling seem to us to be foreign to the purposes of a school-edition. 239. *tam diu* mss., emended by Gulielmius. 243. QUEI and DEICAT *A*, Brix (not R.). The whole line is considered spurious by R. EMORTUUM *A*, *mortuum*

quom the historical present is frequently found in the comic writers. In Ciceronian Latin we should, in such a case as the present, prefer *dare coepimus*.

235. In *Histri* and *Hilurii* (='Ιλλυριοί) the initial *h* is warranted by the best mss.: see our note on Trin. 852. Corssen I 106.

236. *mare superum* = mare Adriaticum.—*Graecia exotica*, ἡ ἔξω Ἑλλάς, a Greek appellation of the Greek settlements in the south of Italy (*Magna Graecia*) and on the islands of the Mediterranean. As Scaliger observes (Castig. in Fest. p. 81), 'Magna Graecia' was the name given by the Romans; 'contra Graecos Italos ipsi Graeci transmarini vocabant ἐξωτικούς, id est barbaros'.

238. In *sumus* the final *s* should be dropt.—The hiatus in *sí acum* is legitimate: Introd. to Aul. p. 68.—*credo* belongs, logically speaking, to the apodosis (*invenisses*): in prose we should say *credo te inventurum fuisse*.

239. *si appareret* 'if it were to be seen'.

241. *viveret*=*esset inter vivos*.

242. Menaechmus does not seem to doubt Messenio's statement, but adds 'Very good; supposing all you say to be true, I wish to find some one that can confirm your views (*istuc*) by his authority and can pretend to know (*scire*, not merely to guess) that my brother is actually dead'.

244. *praeterea* 'beyond that', i.e. beyond obtaining an authoritative statement of my brother's death.—*quaerere* is another instance of the loose employment of the infinitive; *operam sumam* is of course identical in sense with *operose conabor*, whence the construction of the infinitive.

ego illúm scio quam cárus sit cordí meo.
Mes. in scírpo nodum quaéris. quin nos hínc domum
redímus, nisi si históriam scripturí sumus?
Me. dictum *haú* facessas dóctum, si caveás malo.
moléstus ne sis: nón tuo hoc fiét modo.
Mes. em, ílloc enim verbo ésse me servóm scio:

the other mss. 244. Pronounced spurious by Ladewig Phil. xvii 463. 246. *cordi sit carus* all mss. except the palimpsest. 249. A very difficult line, not yet satisfactorily emended. *fac cessas datum edis caveas B*, *facessas doctum et discaveas* Camerarius (*facessas et discaveas* had already been found by Saracenus), and so also R. I have adopted Brix's reading, which is, however, far from being absolutely convincing. 250. *hem* R. at the end of this line. All the mss. read *em*, justly adopted by R., N. Pl. Exc. i p. 74 and Brix, whom we follow in placing it at the beginning of the next line. 251. *iám esse* R., but in his N. Pl. Exc. i p. 74 he prefers *illóc enĭm vérbod*, saying that no one capable of appre-

245. *vivos* = *si vivo* or *quamdiu vivo.* The whole line is thus paraphrased by Lambinus 'verum nisi aliquem invenero qui mihi liquido confirmet fratrem meum esse mortuum, quamdiu vivam, numquam id quod institui desistam exsequi'.

246. *illum* is an instance of the anticipation of the subject of the dependent clause, instead of *ego* (I alone) *scio quam carus ille sit cordi meo.*

247. The expression was proverbial of a foolish and unprofitable occupation: see Donatus and the other commentators on Ter. Andr. v 4, 38. The old English translator, W. W. (1595) simply says 'This is washing of a blackamore', and Thornton compares the proverb 'you are seeking for a needle in a bottle of hay'.—*quin* 'why not'. The question suggests a very strong exhortation.

248. *nisi si* 'except if'; comp. Trin. 474.—*historia* is used like the Greek *ἱστορία* in the sense of an account of a voyage. A very funny and amusing book of Lucian's is in this way entitled *ἀληθὴς ἱστορία.*

249. 'Si pergis mihi obstrepere et verbis istis doctis atque argutis adversari, non procul abs te aberit infortunium et malum'. Lamb. — *dictum doctum* occurs also Trin. 380, where see our note. *dictum facessere* lit. 'to despatch a saying' (not 'to be done with it', as is wrongly stated in Smith's Dict. s. v. *facesso*, compare the expression *rem facessere* Rud. iv 4, 17) means 'to pour forth wise sayings'. See, however, also crit. note.—*malum* = *verbera* (Trin. 1045).

250. *tuo modo* 'in your way'. Lambinus quotes *meo modo* ('in my own style') from Ter. Andr. i 1, 126, and Brix from Pers. iii 1, 31.

251. For *em* see our note on Aul. 633.—*enim* 'to be sure': the final *m* should be dropt, thus making *-oc éni-* a dactyl.

non pótuit paucis plúra plane prólɒqui.
verúm tamen nequeo cóntineri quín loquar.
audín, Menaechme? quom ínspicio marsúppium,
viáticati hercle ádmodum aestivé sumus.
ne tu hércle, opinor, nísi domum revórteris,
ubi níl habebis, géminum dum quaerís, gemes.
nam itást haec hominum nátio: in Epidámniis
voluptárii atque pótatores máxumi:
tum súcophantae et pálpatores plúrumi
in úrbe hac habitant: túm meretrices múlieres
nusquám perhibentur blándiores géntium.
proptérea huic urbi nómen Epidamno índitumst,
quia némo ferme síne damno huc devórtitur.
ME. ego istúc cavebo. cédo dum huc mihi marsúppium.

ciating Plautine rhythm would scan *ením verbo.* 253. *continere* mss., emended by Fleckeisen. 257. *quaeris* the mss. except *A* which reads QUAERES. 258. EPIDAMNIEIS *A* and so Brix (not R.). *Epidamnia* the other mss.; the reading of our text is due to R. who first discovered a gap in *A* before *Epidamnieis.* 259. MAXUMEI *A* and so Brix (not R.). 260. PLURUMEI *A* and so Brix (not R.). 263. URBEI *A*, but Brix prints *urbi.* 264. SINEDAMNOHUC *A*, Bothe, R., *huc sine damno* the other mss. 265. H. CMIHI *A* (R.),

252. *potuit*, erus meus. The observation is of course addressed to the spectators. 'He could not have so distinctly expressed more in a few words'. Observe the alliteration with *p*.

253. *tamen* should be pronounced *tame* by dropping the final *n*, the syllables *tame néque* constituting a proceleusmatic.

254. Completely expressed the thought would be 'when I examine our purse, *I cannot but come to the conclusion that* we are furnished in a very summerly manner'.—*aestive viaticati* 'furnished as it were for a summer journey', for which not so many preparations are required as for a winter journey. *viaticatus* is ἄπ. εἰρ.

257. *ubi nil habebis*, when everything has been spent.—Observe the jingle in the words *geminum* and *gemes.*

259. For the pronunciation of *volŭptārii* see Introd. to Aul. p. 54.—*potator* is one who drinks habitually.

260. *sycophanta* 'sharper'.

261. *meretrix mulier* may be compared with *servus homo* and such Greek expressions as ἀνὴρ στρατιώτης.

262. We should join *nusquam gentium.*

263. For the punning interpretation of the name we may refer to our note on v. 33 above.

265. *istuc* 'that which you

MES. quid eó vis? ME. iam aps te métuo de verbís tuis.
MES. quid métuis? ME. ne mihi dámnum in Epidamnó duas.
tu amátor magnus múlierum es, Messénio,
ego aútem homo iracúndus, animi pérditi:
id utrúmque, argentum quándo habebo, cávero,
ne tú delinquas néve ego irascár tibi.
MES. cape átque serva: mé lubente féceris.

CYLINDRVS. MENAECHMVS II. MESSENIO.

CY. bene ópsonavi atque éx mea senténtia: II 2.
bonum ánteponam prándium pransóribus.

mihi huc the other mss. 267. *duas* 'codd. Pii', *dies* or *diis* the mss., *duis* R. after Beroaldus. 268. *tu magnus amator* mss., transposed by Fleckeisen. *magnus tu amator* R. after Bothe. *perdici Ba, perciti* Lipsius. 271. *tu ne* R. against the mss. 275.

say'.—*cedo dum* 'just give'. Imperatives are often strengthened by the addition of *dum.*

266. *eo vis,* viz. *facere*, 'what would you do with it?'—*de* 'inferring from', i.e. according to.

267. For *duas* see our note on Aul. 62 and 236.

269. *ego autem* 'I on the other hand'.—*animi perditi* 'animi impotentis, hoc est, qui sibi moderari et temperare non potest.' LAMB. But in spite of this explanation, *perditus* does not appear to be the adjective required by the manifest sense of the whole passage. This would rather be *perciti*, compare Cic. pro Mil. 23, 63 *sive enim illud animo irato ac percito fecisset.* Nearly the same expression is used by Livy, XXI 53, *ingenium percitum ac ferox.* (Brix.)

270. According to the rule given by the grammarians (e.g. Madvig § 284, 3) we should expect *eorum utrumque.* But there are numerous exceptions to this rule; see the collection given by C. F. W. Müller, jahrb. 1865 p. 560 sq. With respect to *cavero*, it may be observed that the comic writers often use the future perfect in the sense of the simple future. So also *feceris* in the following line.

ACT II. SC. II. Culindrus, the cook, comes from the market with the provisions he has bought and first opens this 'Comedy of Errors' by mistaking Menaechmus Sosicles for Menaechmus of Epidamnus, who was to dine with his mistress.

274. For *anteponere* compare above, v. 212.—*pransoribus* here almost = *pransuris.* In prose this employment of the verbal noun would be inadmissible.

sed eccúm Menaechmum vídeo. vae tergó meo:
prius iám convivae *ob*ámbulant ante óstium,
quam ego ópsonatu rédeo. adibo atque ádloquar.
Menaéchme, salve. Me. dí te amabunt, quísquis *es.*
* * * * quís ego sim?
Mes. non hércle vero. Cy. úbi convivae céteri?
Me. quos tú convivas quaéris? Cy. parasitúm tuom.
Me. meúm parasitum? cérto hic insanúst homo.
Mes. dixín tibi esse hic súcophantas plúrumos?
Me. quem tú parasitum quaéris, adulescéns, meum?
Cy. Penículum. Me. * * * ubi......meus?
Mes. penículum *tuom* eccum in vídulo salvóm fero.

uideon. e tergo B, emended by Gruter. 276. *ambulant* mss., corrected by R. 278 sq. *di te amabunt quisquis ego sim* mss., emended by R., who proposes the following supplement for v. 279: *tun húnc scis qui sit, quí sciat*] *quis égo siem.* 280. *ubi sunt convivae* R. 282. *certe* mss., emended by R. 285. om. in all mss. except the palimpsest. R. proposes the following supplement:
Cy. Penículum. [Men. quis is Peniculust aut] ubi is ést meus?
286. *tuom* added by R., om. mss. 289. *pretii* mss., emended by

275. *vae tergo meo* 'woe to my back'. He is of course afraid of punishment for having been too long in getting the provisions.

276. *obambulare* occurs also Capt. III 1, 31. Trin. 315. Poen. prol. 19, and should also be restored Cas. IV 1, 10 *vestítus laute exórnatusque obámbulat*, the sense being 'he walks up and down in expectation of something to come'.

277. *opsonatu* = *ab obsonando*. So again v. 288.

278. *di te amabunt* is a formula expressing thanks; see note on Trin. 384.

280. The hiatus in the caesura of the iambic senarius is justified by the change of speakers, which necessitates a strong pause. The cook uses the plural *convivae ceteri*, as he had previously declared the parasite to be equal to eight. The copula *sunt* is sometimes omitted in pointed questions; e. g. Asin. I 3, 44 *ubi illaec quae dedi ante?* Ter. Eun. IV 7, 10 *ubi alii?* Andr. III 1, 19 *num immemores discipuli?*

282. *certo* 'for certain, to be sure'. *certe* means 'at least'.

283. Cicero would have said *nonne dixi* 'have I not told you'. Plautus does not use *nonne*, as has been shown by A. Spengel ('die Partikel *nonne* im Altlatein', Munich 1867); he employs *-ne* in its place.

285. See crit. note.

286. The slave observes that he has his master's 'peniculus' ('dishclout') safe in his wallet.

Cy. Menaéchme, numero huc ádvenis ad prándium:
nunc ópsonatu rédeo. Me. respondé mihi,
aduléscens: quibus hic prétiis porci véneunt
sacrés sinceri? Cy. númmis. Me. nummum a me áccipe:
iube té piari dé mea pecúnia.
nam equidem *édepol* insanum ésse te certó scio,
qui míhi molestu's hómini ignoto, quísquis es.
297 Cy. est tíbi Menaechmo nómen, tantum quód sciam.
298 Me. pro sáno loqueris, quóm me appellas nómine.

the Italians of the 15th century. 290. *nummum* om. all mss. except *A*. 292. *edepol* added by R., om. mss. 297—302. The ms. order of these lines is indicated by the marginal numbers. The order adopted in our text is due to Brix. 297 is given in strict conformity with the mss. R. reads: *hem, tibi Menaechmo*

287. *numero* 'too soon' or 'too quickly'. Comp. Amph. I 1, 25. Cas. III 5, 21. Epid. II 2, 121. Mil. gl. V 1, 7. Poen. V 4, 100.

289. Pigs were a favourite offering to obtain the restoration of a sound mind. 'Porci sacri, sive ut veteres loquebantur, sacres et sinceri immolabantur ab iis qui piaculum aliquod admiserant aut qui insani extiterant. significat igitur Menaechmus coquum esse insanum. hunc locum autem explicat Varro libro II de re rustica capite 1: *fere ad quattuor menses a mamma non diiunguntur agni, haedi tres, porci duo: e queis, quoniam puri sunt ad sacrificium, ut immolentur, olim appellati* s a c r e s, *quos appellat Plautus cum ait* q u a n t i s u n t p o r c i s a c r e s. idem eodem libro capite 4 [§ 16] apertius et planius: *cum porci depulsi sunt a mamma, a quibusdam delici appellantur neque iam lactentes dicuntur. qui a partu decimo die habentur puri, ab eo appellantur ab antiquis* s a c r e s, *quod tum ad sacrificium idonei dicuntur primum. itaque apud Plautum in Menaechmis, cum insanum quem putat, ut pietur in oppido Epidamno, interrogat:* q u a n t i h i c p o r c i s u n t s a c r e s?' Lamb.

290. *sacres* is the plural technically used in sacrificial language, instead of the ordinary *sacri*.

291. For *iubĕ* see Introd. to Aul. p. 26.

293. *homo ignotus* 'a stranger'.

297—302. See crit. note.

297. The usual expression is *quod sciam*, but there is no reason to suspect the reading of the text, as *tantum* imparts a certain ironical force to the passage. We should translate 'at least as far as I know'.

298. At first the cook had addressed Menaechmus without express mention of his name, but now he has addressed him by name (*appellavit nomine*).

299 sed úbi novisti *méd*? Cy. ubi ego te nóverim,
300 qui amícam eram meam hábeas hanc Erótium?
301 Me. neque hércle ego habeo néque te, qui homo sís, scio.
294 Cy. Culíndrus ego sum: nón nosti nomén meum?
295 Me. seu tú Çulindru's seú Colindrus, périeris.
296 ego té non novi néque novisse adeó volo.
302 Cy. non scís quis ego sim, quí tibi saepíssume
cyathísso apud nos, quándo potas? Mes. heí mihi,
quom níhil est, qui illic hómini dimminuám caput.
305 Me. tun cýathissare míhi soles, qui ante húnc diem
Epidámnum numquam vídi neque vení? Cy. negas?
Me. nego hércle vero. Cy. nón tu in illisce aédibus

nomen tamen est quod sciam. 299. *tu me* R. after Pylades, *me* mss., *med* Brix. See also R.'s N. Pl. Exc. I p. 50. 300. *habeas eram meam* mss., transposed by R. 301. *ego* om. all mss. except *A*. 294. *nomen non nosti* R. after Bothe; we have followed Brix in maintaining the ms. order of these words. 295. *coriendrus* mss., *coliendrus* Lambinus. Plautus probably wrote *si* instead of the first *seu*. 302. *tibimet qui* R. against the mss. 304. *illi* mss., *illic* R. 308. I follow R.'s reading. *di* (*qui Bb*) *illos homines que*

299. *novisti* should be translated as the real perfect of *noscere:* 'where did you make my acquaintance?' But in v. 294, *nosti* stands in its usual present sense 'you know'.

295. The joke intended by Menaechmus is not quite clear. It is, however, very probable that *Culindrus* should here be connected with *culus*, and *Colindrus* with *colis* = *caules* (to be taken in an obscene sense =*penis*, *mentula*). The editors differ considerably both as to the reading and the explanation of this passage.—*perieris*, ἀπόλοιο.

296. *ego:* I at least do not know you—in whatever way you may have become acquainted with my name.

302. *tibi* should be pronounced as an iamb.

303. *cyathisso* = κυαθίζω: comp. note on v. 11 above.

304. *quom nihil est* 'because I have nothing'. As *quom* is here manifestly causal, we should put the verb in the subj. after it in Ciceronian Latin, but in Plautus even a causal *quom* is joined with the indicative.—*illic* = *illice* (dative), by no means uncommon in Plautus.—*dimminuere* is a compound peculiar to the comic writers, instead of *disminuere*, and only used in the two phrases *d. caput* and *d. cerebrum*. Compare Most. I 3, 109. Ter. Eun. IV 7, 33. Ad. IV 2, 32.

habitás? Me. qui di illos, qui íllic habitant, pérduint.
Cy. insánit hic quidem, qui ípsus male dicít sibi.
audín, Menaechme? Me. quíd vis? Cy. si me cónsulas,
nummum íllum quem mihi dúdum pollicitú's dare
iubeás, si sapias, pórculum adferrí tibi.
nam tú quidem hercle cérto non sanú's satis,
Menaéchme, qui nunc ípsus male dicás tibi.
Me. heu, hércle hominem moléstum et odiosúm mihi.
Cy. solét iocari saépe mecum illóc modo:
quam vís ridiculus ést, ubi uxor nón adest.
quid aís tu? Me. quid vis, néquam? Cy. satin hoc, quód vides,
tribus vóbis opsonátumst an opsono ámplius,

illic mss. *di homones* Brix. 309. *quidem* R. after Bothe, *equidem* mss. *id se* mss., *ipse* R. with the Italians, *ipsus* Luchs in Studemund's Stud. I 1. p. 47. 313. *sanu's* Bentley, *sanus* mss. This line and the following are pronounced spurious by Vahlen Rh. Mus. XVI 635. 316. *multum* mss., *molestum* Camerarius, comp. v. 323. R. places *heu* 'extra versum' and reads the line itself *hercle hóminem ineptum* [not in the mss.] *múltum et odiosúm mihi.* Brix introduces his favourite *homonem.* 319. *inquam* R. (who was also the first to divide the persons properly). 320. *vobis*

308. *qui* (the old ablative of the indefinite pronoun) in execrations has the same power as *utinam*. See my note on Ter. Phorm. 123.—*perduint* a Plautine form =*perdant.*

309. *hic quidem* 'he indeed': though he tries to fasten the name of madman upon me, I should rather say that he is mad himself.—Wherever *ipse* is followed by *se sese sibi*, Plautus seems to have preferred the original full form, as has been shown by Luchs (see crit. note).

311. We should properly expect *nummo illo.* This is, however, an instance of attraction nearly parallel to Trin. 985, *illum quem ementitu's, is ego sum.*—*dudum* 'but now'.

317 sq. These two lines are addressed to the spectators.

318. *quamvis* 'ever so much', orig. = *tam ... quam vis* 'as much ... as you please'.—*rĭdiculus* 'witty', or 'full of jokes'.

319. *quid ais tu* introduces a new subject into the conversation.—In saying *hoc quod vides* the cook shows Menaechmus the contents of his 'sportula'.

320. *tribus* should be pronounced without its final *s.*—

tibi ét parasito et múlieri? ME. quas múlieres,
quos tú parasitos lóquere? MES. quod te urgét scelus,
qui huic sís molestus? CY. quíd tibi mecúmst rei?
ego té non novi: cum hóc, quem novi, fábulor.
ME. non édepol tu homo sánus es, certó scio.
CY. iam ego haéc madebunt fáxo: nil morábitur.
proin tú ne quo abeas lóngius ab aédibus.
numquíd vis? ME. ut eas máxumam malám crucem.
CY. te ire hércle meliust íntro iam atque accúmbere,
dum ego haéc appono ad Vólcani violéntiam.

om. R. against the mss. 321. *quas tu mulieres* mss., *tu* om. Pylades. 323. *tibi nam* R., but *nam* om. mss. 326. *ego* Acidalius, *ergo* mss. 327. *habeas* mss., emended by the early editors. *ne hinc abeas longius quo* R. 328. *maxumam in* R. with the Italian critics. 329. *ire hercle meliust te interim* mss., *intro*

For the shortening of the first syllable in *ŏpsono* we may refer to our Introd. to the Aul. p. 57. *an opsono* means 'or am I to buy still more?' the indicative in these dubitative questions being not foreign to the habit of Plautus. See our note on Trin. 1062.

322. *loquere*, διὰ στόματος ἔχεις.—*scelus urget te* means 'some wickedness is now visited upon you', hence your madness which shows itself in your troubling my master with these foolish importunities. In a similar manner, Hegio exclaims *quod hoc est scelus* Capt. 758, which Brix justly explains as equivalent to *quid hoc est infelicitatis*.

323. The relative sentence *qui huic sis molestus* implies a consecutive sense, = *ita ut*. Hence the subj.

325. The hiatus in *tú homo* is legitimate: Introd. to Aul. p. 68.

326. *iam* 'directly'.—*madebunt faxo* 'shall soon be cooked, I warrant you'; see note on Trin. 60.

327. In *lóngiūs* we have an instance of the original long quantity of the neuter suffix of the comparative. See Introd. to Aul. p. 14. The sense of the comparative is 'farther off than necessary'.

328. *numquid vis* ('you don't want anything else, do you?') is the common 'formula abeundi'.—The comic poets use both *in malam rem ire* and simply *malam rem ire*. On Ter. Eun. 536, where the latter phrase occurs, Donatus has the following observation — *hoc adverbialiter dixit, quem admodum dicimus domum ibis*. For instances in Plautus see Poen. II 48. III 6, 4. Capt. III 1, 9.

330. *ad Vólcaní violentiam* is most probably a parody of

ibo íntro et dicam te híc astáre Erótio,
ut te hínc abducat pótius quam hic adstés foris.
ME. iamne ábiit? *abiit.* édepol haud mendácia
tua vérba experior ésse. MES. observató modo:
nam istíc meretricem crédo habitare múlierem,
ut quídem ille insanus díxit, qui hinc abiít modo.
ME. sed míror, qui ille nóverit nomén meum.
MES. minume hércle mirum: mórem hunc meretricés habent:
ad pórtum mittunt sérvolos, ancíllulas:
si quaé peregrina návis in portum ádvenit,
rogitánt quoiatis sít, quid ei nomén siet:

emended by Dissaldeus, the rest by R. 330. *Volcani ad* R. after Bothe. 333. The second *abiit* is not in the mss. and was added by Gruter. 336. *abiit hinc* R. against the mss. 338. *mirumst* R., but *mirum* of the mss. is justly defended by Brix. 340. *sed qua* mss., emended by Kampmann (R.). 341. *rogant B*, *rogitant*

some tragic phrase, which sounds very ludicrously in the mouth of a cook.

336. The first syllable in *ille* is used short, the syllables *ut quĭd ĭl-* constituting a dactyl.

337. *qui* 'in what manner, how'. *noverit* is again a real perfect 'he learnt'.

338. As Brix observes, the copula (*est*) is never omitted in Plautus in the expressions *certum est*, *par est*, *aequom est*, *opus est*, *usus est*, *melius est*, *satius est*, *negotium est*, and some similar phrases; but *est* is generally omitted in expressions partaking of the character of an exclamation, e.g. *facete dictum* Capt. 172. Ter. Eun. II 2, 57. *emptum* Capt. 175, *nimium bonae rei* Stich. II 2, 55. *nimis factum bene* ib. 51, Epid. II 2, 25. *scitum istuc* Bacch. II 2, 31. *tua factum opera* Pers. V 1, 22. This is especially so in the various phrases in which *mirum* appears, e.g. *mirum ni*, *mirum quin*, *mirum quid* Amph. III 2, 73, *mirum si* Trin. II 2, 50, *minume mirum* Ter. Haut. II 3, 4. *non edepol mirum* Hec. I 2, 85, conf. II 1, 23. Brix justly compares the Greek *οὐδὲν θαυμαστόν, τί θαυμαστόν*;

339. The diminutives may be rendered 'their *cozening* slaves and maids'. It may be added that *ancilla* is commonly used as the fem. of *servus*, the regular *serva* being extremely rare. (See dict.)

341. *Gentile cuias, cuius nominativum etiam cuiatis communi genere antiqui proferebant* Priscian XVII 23 (p. 122 H.) who quotes the present passage and Poen. V 2, 33. The same nominative occurs Curc. III 37. Bacch. fragm. 23.—For the expression *quid nomen siet*, comp. Trin. 889. Zumpt § 134, note.

postílla extemplo se ádplicant, adglútinant:
si péllexerunt, pérditum amittúnt domum.
nunc ín istoc portu stát nauis praedatória,
aps quá cavendum nóbis sane cénseo.
ME. monés quidem hercle récte. MES. tum demúm sciam
recté monuisse, sí tu recte cáveris.
ME. tace dúm parumper: nám concrepuit óstium.
videámus, qui hinc egréditur. MES. hoc ponam ínterim.
adsérvatote haec súltis, navalés pedes.

EROTIVM. MENAECHMVS II. MESSENIO.

ER. sine fóris sic: abi, nolo óperiri: II 3.
intús para, curá: vide,

the other mss. and Priscian. 342. *post illac B*, emended by Gulielmius. 344. *nauis* should be pronounced as a monosyllabic word, like the Greek *ναῦς*. Comp. *nauta=navita, naufragus=navifragus*. The ordinary pronunciation might be easily introduced into the present passage by writing *portust* instead of *portu*

343. *amittunt = dimittunt*, very common in the comic poets.

344. The first syllable of *istoc* is used short, *nunc ĭn ĭst*, constituting a dactyl.—For the pronunciation of *nauis* see crit. note.—*praedatoria*, *λῃστρική*.

347. In prose we should say *me recte monuisse*. The construction is here quite like the Greek in sentences containing the same subject.

348. For *tacĕ dúm* see Introd. to Aul. p. 26.—*concrepuit ostium*, *ἐψόφησεν ἡ θύρα*.

349. *hoc*, the 'vidulus' carried by Messenio, see above v. 286.—*ponam=deponam*.

350. *sultis=si voltis*, just as *sis=si vis*, *sodes=si audes*.—*navales pedes=remiges*, the mariners who had followed Menaechmus and Messenio with their luggage (here indicated by *haec*).

ACT II. SC. III. Erotium comes out of her house and falls into the same mistake as the cook. Menaechmus, however, resolves to avail himself of this opportunity and accepts her invitation for dinner.

351. *sic*, 'thus', as I leave the door, half open.—*forĭs* should be pronounced as a pyrrhich, the first foot of this anapæstic line being a proceleusmatic.—In *abĭ* the ending of the imperative is shortened, and *sic ábĭ* forms a dactyl.—*operiri*, viz. *eas* (i.e. *fores*). In some editions (e.g. Ritschl's) we find the perverse reading *opperiri*.—The words Erotium speaks on coming out of her house are of course addressed to a servant who has followed

quod opúst, fiat. sterníte lectos,
incéndite odores: múnditia
inlécebra animo sit amántum.
amánti amoenitás malost, nobís lucrost.
sed ubi íllest, quem coquos ánte aedis ait ésse?
atque eccum vídeo,
qui mi ést usui et plurúmum prodest.
item huíc ultro fit, út meret, potíssumus nostrae ut
sít domi.
nunc éum adibo: adloquar últro.
animúle mi, mihi mirá videntur
te hic stáre foris, fores quoí pateant
magis, quám domus tua, domus quom haéc
tua sit.

stat. 351 sqq. The editors differ considerably in arranging the first lines of this canticum. R.'s reading is as follows:

síne foris síc: abi.
nolo ópperiri: intús para, curá, vide.

We have followed the distribution of the two lines such as it is in the mss., which likewise give *operiri*, not *opperiri*. 355. *animo st* mss., *sit* Brix, *animóst ea* R. after G. Hermann. 358. *qui mihi*

her to the door. She herself does not want the doors to be shut, because she expects Menaechmus to go in again with her directly.

353. *sternere lectos* means to cover the seats (which were of plain wood) with cushions and 'vestis stragula.'

356. Observe the paronomasia in the beginning of the line.—*malo* = *damno*, as may be seen from the antithesis.

358. The final *m* in *plurúmum* should be dropped.

359. *potissumus* should probably be pronounced with the second syllable short, as if it were *potisumus* (which is, in fact, the Plautine spelling of the word, doubling of consonants being not practised before Ennius). Erotium has, as we know, more than one lover, but here she speaks as if Menaechmus were the greatest favourite.

361. Observe the endearing diminutive in Erotium's address to Menaechmus. In the same manner, a favourite modern Greek way of addressing beloved persons, is ψυχίτζα μου or καρδίτζα μου.—For *mira videntur* comp. Trin. 861 *mira sunt* with our note.

362. *forĕs quoĭ* should be read as an anapæst. For *forēs* see Introd. to Aul. p. 39 sq.

363. The words *domus tua* constitute a proceleusmatic.—*quom* = 'because indeed', in which sense a causal *quom* is joined with the subjunctive even in Plautus. This subj. is,

omné paratumst,
ut iússisti atque ut vóluisti,
neque tíbi *iam*st ulla mora íntus.
prandíum, ut iussisti, hic cúratumst:
ubi lúbet, ilicet accúbitum.
ME. quícum haec mulier lóquitur? ER. equidem técum. ME. quid mecúm tibi
fúit unquam aut nunc ést negoti? ER. quía pol te unum ex ómnibus
Vénus me voluit mágnificare: néque id *haud* immeritó tuo.
nam écastor solús bene factis tuís me florentém facis.
ME. cérto haec mulier aút insana aut ébriast, Messénio,

est úsui et plúrumum pródest R. 366. *iam* om. mss., added by G. Hermann. 368. *ire licet* mss., *licet ire* R, *ilicet* Brix. 371. *haud*

properly speaking, a potential, and corresponds to a Greek optative with ἄν.

366. *iam* 'henceforth'. (See crit. note.)

368. *ubi* is used of time.—*ilicet*=*ire licet* (which is here wrongly given by the mss.); for examples see v. 225. Capt. III 1, 9. I 1, 22. Most. III 2, 161 (Brix).

371. For *magnificare* and analogous formations see my note on Aul. 718.—On *neque... haud* Brix has the following observation: 'As the negative power of *neque* is weakened by its being a combination of the copula and the simple negation, the popular speech frequently adds a second negative particle without destroying the negative character of the sentence. It is then the rule that the two negations should be separated by another word. There are the following instances of this in Plautus. Bacch. IV 9, 114 *neque ego haud committam ut—dicas*. Epid. V 1, 57 *neque ille haud obiciet mihi pedibus sese provocatum*. Pers. IV 3, 66 *neque mi haud imperito eveniet, tali ut in luto haeream*. Bacch. fr. 26 *neque id haud subditiva gloria [oppidum] arbitror*. This peculiarity occurs only once in Terence, Andr. I 2, 34. We may also compare Pl. Curc. IV 4, 23 (*atque?*) Mil. gl. V 18. Men. 1029'.

372. In prose we should say *beneficiis*.

374. The hiatus in *quaé homi* is legitimate: Introd. to Aul. p. 68.—The subjunctive in the relative sentence is due to the notion of causality implied in it.

quaé hominem ignotúm compellet mé tam familiáriter.
Mes. díxin ego istaec híc solere fíeri? folia núnc cadunt,
praeút si triduom hóc hic erimus: tum árbores in té cadent.
nam íta sunt hic meretríces: omnes élecebrae argentáriae.
séd sine me dum hanc cómpellare. heus múlier, tibi dicó. Er. quid est?
Mes. úbi tu*te* hunc hominém novisti? Er. íbidem, ubi hic me iám diu:
ín Epidamno. Mes. ín Epidamno? qui húc in hanc urbém pedem,
nísi hodie, numquam íntro tetulit? Er. héia, deliciás facis.
mí Menaechme, quín amabo is íntro? hic tibi erit réctius.

om. mss., added by Pylades. 377. R. does not punctuate after *meretrices*. 379. *tu hunc* mss., *tute hunc* Bothe, R., *tu istunc*

375. *dixin* = *nonne dixi*.—*istaec*, ea quae *tibi* nunc fiunt. —*folia nunc cadunt* would seem to have been a proverbial expression, though we cannot produce it from any other place. The meaning is 'if you compare what happens now to what will happen three days hence, the comparison will be just as the leaves of a tree are to the tree itself'.

376. For *praeut* see our note on Aul. 503, where the analogous *praequam* occurs.—*triduom hoc* 'three days from now'.

377. *elecebra*, a word no doubt formed by Plautus, and, it would seem, used only in this passage. Compare *illecebra*.

378. *dum* belongs to the imperative. See v. 386.—*tibi dico* 'I speak to you'.

379. For *novisti* see note on v. 299.—*ibĭdem* is the usual prosody in Plautus, not *ibīdem*.

380. *in Epidamno* is but seemingly used instead of *Epidamni*; the latter corresponds to the French expression with *à*, the first to *dans*.

381. Plautus uses the original form of the perfect *tetuli* in several places.—*delicias facere* 'to joke, jest', *faire des plaisanteries*.

382. *amabo* 'I pray you, please': very common in Plautus and Terence. See Ter. Eun. 130.—*hic* = apud me, 'in my house'.—*rectius* 'better' than where you are now.

Me. haéc quidem edepol récte appellat meó me mulier nómine.
nímis miror, quid hoc sít negoti. Mes. óboluit marsúppium
huíc istuc, quod habés. Me. atque edepol tú me monuistí probe.
áccipe dum hoc: iam scíbo, utrum haec me máge amet an marsúppium.
Er. eámus intro, ut prándeamus. Me. béne vocas: tam grátiast.
Er. cúr igitur me tíbi iussisti cóquere dudum prándium?
Me. égon te iussi cóquere? Er. certo tíbi *tu* et parasitó tuo.
Me. quoí malum parasíto? certo haec múlier non sanást satis.
Er. Péniculo. Me. quis istést Peniculus? qui éxtergentur báxeae?

Brix. 384. *sit* mss., *est* R. 389. *egone* mss., emended by Bothe. —*tu* om. mss., added by R. 391. *bexeae* with the supersc.

384. For *oboluit* ('she has got an inkling of') see our note on Aul. 214.

386. Futures in *ibo* and *imperfects* in *ibam* are not uncommon in Plautus and Terence.

387. *eamus* becomes disyllabic by way of synizesis.—*bene* = *benigne* 'you are very kind to invite me'.—Festus p. 360 says '*antiqui tam etiam pro tamen usi sunt*': this shortened form *tam* (= *tame*, Introd. to Aul. p. 36) is, however, exceedingly doubtful in the passages quoted by Festus. The expression *tam gratiast* occurs also Pseud. II 4, 23; Stich. III 2, 18; compare Most. v 2, 9 *de cena facio gratiam*, and may be explained without taking *tam* = *tamen*, as has been shown by Ribbeck Lat. Part. p. 28, by supplying (*tam*) *quam si accepissem quod offers*.

388. *dudum* 'not long since'. So again v. 392.

390. For *malum* as an interjection ('the deuce') see our note on Aul. 426.

391. *baxea* occurs in Plautus only in this passage. Placidus gloss. p. 13 ed. A. Deuerling has two articles which may be referred to this passage: '*baxae*, calcei mulieris alti', and '*baxeas*, calciamenta': the editor adds in his note references to other glossaries, from one of which it appears that the explanation of this glossematic word is due to Varro.

Er. scílicet qui dúdum tecum vénit, quom pallám mihi
détulisti, quám ab uxore tuá surrupuistí. Me. quid est?
tíbi pallam dedí, quam uxori meaé surrupui? sánan es?
cérto haec canteríno ritu múlier astans sómniat.
Er. quí lubet ludíbrio habere me átque ire infitiás mihi
fácta quae sunt? Me. díc quid est id quód negem, quod fécerim?
Er. pállam te hodie míhi dedisse uxóris. Me. etiam núnc nego.
égo quidem neque úmquam uxorem hábui neque habeó: neque huc
úmquam, postquam nátus sum, intra pórtam penetraví pedem.

buxeae B, emended by Scutarius. 395. *certe* mss., *certo F. mulier cantherin ori tu* mss., *mulier cantharino ritu* Scutarius, transposed by R. who subsequently (N. Pl. Exc. I p. 64) maintained the ms. order by reading *ritud*. 397. *quod f.* mss., *quom* R. 398. *uxoris*

392. *scilicet* 'of course', with a certain tinge of irony.

395. 'Non est dubium quin equi etiam stantes dormiant et somnient. porro canterii equi sunt castrati: itaque et cantarios stantis somniare et canteriorum somnia placidiora et tranquilliora esse quam equorum probabile est. quin constat canterios magis quam equos stantes dormire ac somniare'. Lambinvs.

396. *qui lubet* = *qui fit, ut tibi lubeat.*—*ire infitias* = *infitiari* (from *fateri*). The construction of the accusative is like *vēnum ire* (*vēnire*).

397. The question dependent on *dic* is put in the direct form of the indicative. *quod negem quod fecerim* = *quod dicis me negare, quamquam id fecerim.* The two relative sentences should be taken as coordinated members. Their relation would be clearer if their order were altered in this way *quod fecerim* (*et*) *quod* (*nunc*) *negem* (*me fecisse*).

399. The hiatus in the caesura of the trochaic septenarius (after *uxorem*) is legitimate.

400. *penetrare* is used as a transitive verb by Plautus in the phrase *pedem penetrare* (in prose we should say *inferre*), which occurs here and below v. 816, and in the reflexive *se penetrare* (Trin. 276. 291. 314. Amph. I 1, 94. Truc. I 1, 23).

prándi in navi: inde húc sum egressus, *híc* te conveni. Er. éccere,
périi misera. quám tu mihi nunc návem narras? Me. lígneam,
saépe tritam, saépe fissam, saépe excusam málleo.
quási supellex péllionis*t*: pálus palo próxumust.
Er. iám, amabo, desíste ludos fácere atque i hac mecúm semul.
Me. néscio quem *tu*, múlier, alium hóminem, non me quaéritas.
Er. nón ego te noví Menaechmum, Móscho prognatúm patre,
quí Suracusís perhibere nátus esse in Sícilia,
úbi rex Agathoclés regnator fúit, et iterum Píntia,

sed iam BDa, emended by Colvius and Gruter. 401. *hic* om. mss., added by the present editor (*et* had been added by R.). 403. *fixam* mss., em. by R. *excussam* mss., emended by Scaliger. 404. *pellionis* mss., emended by R. 405. *desine* mss. (*iám me amabo, désine* R. adding *me*, but admitting a faulty dactyl in the third foot), *desiste* Fleckeisen Jahrb. 1867 p. 629.—After this line R. assumes a gap of one line. 407. *nam nescio quem mulier* R., the reading in our text is due to Fleckeisen. *nescio quem B*, *nam quem* the other mss. 410. R. subsequently proposed *úbi Agathocoles réx*, against the mss., which he followed in his edition.

402. Like many women, Erotium uses strong phrases in a greatly weakened sense. Hence her exclamation *perii misera* should not be taken as anything very serious. —*narrare* means merely 'to mention' or 'talk of'. This is very frequent in the comic writers.—Menaechmus' answer is of course ironical. He speaks as if he had gravely to answer a question, in which *quam* means as much as *qualem*.

403. The ship had often sprung a leak and then been repaired, during which process it was 'bethumped with a mallet'.

404. Observe the frequent alliterations in this line.—Peg is close to peg in the ship, just as in a fur shop.

405. *amabo*, 'please'.

406. *nescio quem* should be taken as one word, or at least as one notion, just as the French *je ne sais quoi* is often used in the sense of 'quelque chose'.

407. *non ego te novi*, 'do you actually mean to say that I do not know you?'

410. *Agathocles* reigned over Syracuse from 317 to 289 before Christ.—*iterum*, 'in the second place'. *Pintia* is not known as king or tyrant of Syracuse, but there was about 280

tértium Liparó, qui in morte régnum Hieroni trádidit,
núnc Hierost? Me. haud fálsa, mulier, praédicas. Mes. pro Iúppiter,
núm istaec mulier íllinc venit, quaé te novit tám cate?
* * * * * * *
Me. hércle opinor pérnegari nón potest. Mes. ne féceris.
périisti, si intrássis intra límen. Me. quin tu táce modo:
* * * * * * *
béne res geritur. ádsentabor, quícquid dicet, múlieri,
sí possum hospitiúm nancisci. iám dudum, muliér, tibi
nón inprudens ádvorsabar: húnc metuebam né meae
úxori renúntiaret dé palla et de prándio.

pinthia mss., emended by R. 413. After this line a gap was pointed out by Ladewig, who likewise discovered the gap

b. Chr. a tyrant of Agrigentum of the name of Φιντίας, and it is possible that Plautus makes Erotium mistake one Sicilian tyrant for another.

411. A tyrant of Syracuse of the name of *Liparo* is altogether unknown in history, nor did *Hiero* ascend the throne by quiet succession. He was elected στρατηγὸς in 269, and became king in 265.

413. In a gap which has been justly assumed after this line, Erotium should be supposed to have repeated her invitation. A supposition of this kind is absolutely necessary on account of the expression *pernegari* in the following line.

415. *pernegare = persistere in negando.* Menaechmus had twice already declined Erotium's invitations.

416. *periisti*, 'you are as good as lost'.—*intrassis = intravesis = intraveris.*—For *tăcĕ* see Introd. to Aul. p. 26.

417. Here a line has dropped out in which Messenio was ordered to stand back. Below, v. 432, he is told to come again nearer.

419. *si*, 'if perhaps'.

420. *non inprudens = consulto.*—*advorsari*, 'speak against', i.e. say the contrary of what another says.—In *hunc metuebam ne renuntiaret* we have an instance of 'anticipatio', so common in Plautus.

núnc quando vis, eámus intro. Er. étiam parasitúm manes?
Me. néque ego illum manéó neque flocci fácio, neque si vénerit,
eúm volo intro míttí. Er. ecastor haúd invita fécero.
séd scin quid te amábo ut facias? Me. ímpera quidvís modo.
Er. pállam illam quam dúdum dederas, ád phrygionem ut déferas,
út reconcinnétur atque ut ópera addantur quaé volo.
Me. hércle qui tu récte dicis. eádem *opera* ignorábitur,

after v. 416. 422. *intro eamus* Guyet, Müller Pros. p. 581; but the hiatus in the caesura is quite legitimate. 428. *quin* R., but *qui* of mss. has been justly defended by Fleckeisen.—*opera* om.

422. *etiam*, 'still' or 'yet', to be understood of time. 'Won't you yet wait for your parasite?'

424. *fecero* is another instance of a future perfect used in the sense of a simple future.

425. *amabo* 'I will ask', a sense derived from the parenthetical use of *amabo*, with imperatives, when it means 'do this and I will love you for it'. Brix compares Truc. IV 4, 19 *immo amabo ut hos dies aliquos sinas eum esse apud me.* See also below v. 524.—Menaechmus' answer is slightly ironical, as it should be understood with a certain reservation—only command me, but I'll see what I can do. Erotium of course concludes him to be quite ready to do anything she demands.

426. Instead of *dederas* we should, perhaps, rather expect the perfect *dedisti*. There are other instances in Plautus in which the pluperfect seems to be used instead of the perfect.

427. *opera* refers to additional trimming and other embellishments.

428. The ablative of the indefinite pronoun *qui* (originally 'somehow or other') is often used with an asseverative force, compare *atqui*. This is especially seen in the comic style in the phrases *hercle qui*, *edepol qui*, *ecastor qui*, and *quippe qui*. See our notes on Aul. 346 and Trin. 464.—*eādem* (which should be treated as a disyllabic, by way of synizesis) is very common in Plautus in the sense of 'at the same time'. We should supply *operā*, as appears from the passages quoted in my note on Trin. 578. In the present place, it is very probable that *opera* was likewise added by the poet himself, though it was omitted by careless scribes.

ne úxor cognoscát te habere, si ín via conspéxerit.
Er. érgo mox auférto tecum. quándo abibis. Me. máxume.
Er. eámus intro. Me. *i*, iám sequar te*d*: húnc volo etiam cónloqui.
ého, Messenio, *ád me* accede huc. Mes. quíd negotist? Me. súscipe *hoc*.
*   *   *   *   *   *
Mes. quíd eo opust? Me. opúst. scio ut me díces. Mes. tanto néquior.
Me. [*táce*   *   *   *   *
hábeo praedam; tántum incepi óperis. i, quantúm potes

mss., added by Fleckeisen, *ea* R. 431. *i* om. mss., added by the present editor. *ted* Guyet, *te* mss. (R.). 432. *ad me* om. mss., added by R. *suscipe* R., *sussciri* mss. *hoc* om. mss., added by Brix (?)—After v. 432 a gap was pointed out by Brix. 434. 'hic necesse est talis versus interciderit, quo et intrandi consilium suum Menaechmus aperiret (coll. v. 437) et tacere servum iuberet (coll. v. 438). quare *tace* posui in principio. absque quo esset, illud quidem potuerat etiam post v. 436 dici atque ita *tu* servari v. 437' R. 435. *i* Gruter, *et* the mss. (which arose from EI being misread as ET), *i et* R., *ei* Brix. *potes* mss., *potest* Dousa, R.

430. *mox* is explained by the epexegetical sentence *quando abibis*.—*maxume* corresponds to the Greek affirmation *μάλιστα*, 'willingly'. Comp. Asin. v 2, 54. Curc. II 3, 36. Rud. v 3, 54.

431. *eamus* should be pronounced as a disyllabic, by way of synizesis.—*iam*, 'directly'.

432 sq. Messenio had previously deposited his luggage and is now told to take it up again. Brix aptly compares v. 197, *sustine hoc*. In the gap which has been justly assumed after this line, Menaechmus should be supposed to have informed Messenio of his intention to follow Erotium into her house. Messenio then asks his master why he considers this necessary; but Menaechmus replies somewhat gruffly 'it is necessary', i.e. he declines to give his reasons, and cuts off any possible remonstrances on the part of his servant by adding *scio ut* (i.e. qualem) *me dices*. Messenio shrugs his shoulder and drily adds *tanto nequior* (sc. es), 'so much the worse for you, if you do this foolish act so deliberately'. For the expression comp. Ter. Ad. 528 with our note.

435. Menaechmus feels certain of the success of his scheme, hence his expression, *habeo praedam*. The colouring of the passage is again of a military

ábduc istos ín tabernam actútum devorsóriam.
tú facito ante sólem occasum ut vénias advorsúm mihi.
MES. nón tu istas meretríces novisti, ére? ME. tace, inquam, *atque hínc abi.*
míhi dolebit, nón tibi, si quíd ego stulte fécero.
múlier haec stulta átque inscitast: quántum perspexí modo,
ést hic praeda nóbis. MES. perii. iámne abis? periít probe:

436. *abduce* R. against the mss. 437. *tum* R. after Lambinus. *solis* mss., emended by Lambinus. 438. *atque hinc abi* om. mss., added by R. 439. *hic si* R., but *hic* is not in the mss. 440. The proper punctuation of this line is due to R. 441. *hinc* R. against

character. *opus* denotes the works with which he means to take the place he besieges.—The hiatus after *incepi* may be defended on account of the caesura, but as the pause cannot be very strong in the present place, we should, perhaps, be justified in assuming that some little word has dropped out, e.g. *tantum ego incepi.*—*quantum potes*, 'as quickly as you can'. It is by no means necessary to write *potest*, as Plautus employs this phrase both in a personal and in an impersonal construction, as I have shown in my note on Aul. 119, where we read *quantum potero.*

436. *istos*, 'your companions', whom Messenio had previously addressed as *navales pedes*, v. 350.

437. The past participle *occasus* is used in an active sense, as in the well-known instances *pransus potus cenatus iuratus.* The expression *sol occasus* would seem to have been legal, as Gellius XVII 2, 10 quotes it from the laws of the twelve tables. In Plautus we have it here, below 1022, and Epid. I 2, 41. See also Neue, Formenl. II p. 337 sq. (sec. ed.).—*advorsum venire* is the usual expression for fetching some one home from a dinner. Hence such a safeguard was called *advorsitor.*

440. *inscita* is here and v. 443 merely a synonym of *stulta*, but in other passages it bears a different sense. See dict.

441. The reading of the mss., *hic*, is justly defended by Brix, who quotes the following instances: Epid. II 2, 117 *est lucrum hic tibi amplum.* Pseud. IV 7, 100 *nihil est hodie hic sucophantis quaestus.* Rud. V 3, 58 *nihil hercle hic tibi est, ne tu speres.* We should, therefore, understand *hic*, as if the sentence were *est hic praeda nobis parata*, the booty lies there ready and, as it were, only waiting for us.

dúcit lembum *iám* dierectum návis praedatória.
séd ego inscitus *súm* qui ero me póstulem moderárier:
dícto me emit aúdientem, haud ímperatorém sibi.
séquimini, ut, quod ímperatumst, véniam advorsum témperi.

the mss. 442. *iam* om. mss., added by R. 443. *sum* om. mss., added by R.

442. *dierectus*, 'to the deuce', εἰς ἀπώλειαν, εἰς κόρακας. See our note on Trin. 457.—The phrase *navis praedatoria* has already occurred, v. 344.

443. *postulare*, ἀξιοῦν, 'to pretend'.

444. In prose: *emit me ut sibi dicto essem oboediens, non ut sibi imperarem.*

445. *quod imperatumst* is an apposition to the sentence introduced by *ut*. We should say '*as* I have been commanded'.—*temperi*, 'in (right) time', very common in Plautus.

ACTVS III.

Penicvlvs.

Plús triginta nátus annis *égo* sum, quom intereá loci III 1
númquam quicquam fácinus feci péius neque sceléstius,
quám hodie, quom in cóntionem médiam me inmersí miser:
úbi ego dum hietó, Menaechmus sé subterduxít mihi
átque abiit ad amícam, credo, néque me voluit dúcere.
qui íllum di omnes pérduint, qui prímus commentúst *male*
cóntionem habére, quae homines óccupatos óccupat.

446. *triginta annis natus* mss., transposed by Gruter. *ego* om. mss., added by R. 451. *qui* Camerarius, *que* or *quo* mss. —*quei primus* Brix from *C*.—*male* om. mss., added by R. 452. *Contionem hac requi B*, emended by Pylades. (*qui* is defended

Act III. Sc. i. The parasite who had lost sight of Menaechmus in the crowd arrives now, too late for the meal which has been eaten without him.

446. *natus sum* = πέφυκα; we should not think of a simple statement of age, which would require the accusative *annos*. Translate 'I have existed now during more than thirty years'. —*interea loci*, 'meanwhile', the genitive *loci* being dependent on the adverb, and used of time. See our note on Ter. Eun. 128 and Haut. 257.

448. The hiatus in *quám hodie* is legitimate: Introd. to Aul. p. 68.—For the metaphorical use of *immergere* Lambinus compares below v. 703.

449. *dum* should not be elided.

450. The final syllable of *abiit* appears here in its original long quantity.—In prose the sentence *neque me voluit ducere* would necessarily be subordinated to the main clause (*quom nollet me ducere* or *nolens m. d.*). But the conversational style frequently prefers coordination of sentences.

451. For *qui* see note on v. 428.—*male*, 'maliciously'.

452. Observe the parono-

nón ad eam rem *hercle* ótiosos hómines decuit déligi,
quí nisi adsint quóm citentur, cénsus capiant ílico?
qu . . . . . qua . senatus . . . o . . one . . . . .
. . . . q . . m l . . . . . .
ádfatimst hominum, ín dies qui síngulas escás edint,
quíbus negoti níhil est, qui essum néque vocantur néque vocant:
eós oportet cóntioni dáre operam atque cómitiis.
sí id ita esset, nón ego hodie pérdidissem prándium:
quoí tam credo *fúnus* factum quám me video vívere.

by Langen; see Jahresber. I 409.) 453. *hercle* om. mss., added by R. 455 sq. only in *A*, but in a very lacerated shape. 457. *adfatim hominumst* R. against the mss. 461. This line is not yet emended with absolute certainty. *quoi* or *cui tam credo datum uoluisse* mss. *quoi tam credideram insoluisse* R. hesitatingly (*insoluisse* he takes to be the same as *insuevisse*); *quod tam credo deos voluisse* Brix; *quod tam rebar ratum habuisse* Vahlen Rh. Mus. XVI 632. The present editor once thought of *quod tam credo nunc periisse* or *quoi tam credo damnum inlatum quam*, but preferred at last the reading given in our text on comparison with v. 492. *voluisse* got into the text from a note once added in explanation of this: *videtur dicere voluisse* or something to the

masia in *occupatos occupat*, 'it takes possession of people who are already taken up with business of their own'.

453. *non*=*nonne.*—*ad eam rem*=*ad contiones.*

454. 'Magistratus censibus captis eos, qui vocati ad contionem non venerint, multent. hoc non temere a Plauto dictum. nam quemadmodum senatores, qui in senatum non venerant, pignoribus captis multabantur, ita in eum civem qui in contionem non venerat multa erat constituta'. LAMB. It should, however, be observed that it is not easy to supply the subject of the verb *capiant*, nor is the allusion to the censors altogether appropriate in the present place. It is, therefore, highly probable that the lines 453 sqq. are due to some later interpolator and not to Plautus himself.

457. *adfatim* is here used and construed like the adverb *satis.*—*in dies*, ἀν' ἡμέραν. They eat only one meal a day.

458. The supine *essum* is in several places attested by the Plautine mss., though it is certain that Plautus himself spelt the word with only one *s*.

459. *eos* should be pronounced as a monosyllable.

460. *si* should not be elided.

461. Compare the critical note and the line quoted there, v. 492.

íbo: etiamnum réliquiarum spés animum oblectát meum.
séd quid ego videó Menaechmum? *cúm* corona exít foras.
súblatumst convívium: edepol vénio advorsum témperi.
óbservabo, quíd agat, hominem: póst adibo atque ádloquar.

MENAECHMVS II. PENICVLVS.

ME. potine út quiescas, si égo tibi hanc hodié probe III 2.
lepidéque concinnátam referam témperi?
non fáxo eam esse díces: ita ignorábitur.
PE. satúr nunc loquitur dé me et de partí mea: (478)
pallam ád phrygionem fért confecto prándio

same purpose. 463. *ego hic* R., *hic* om. mss. *sed quid hoc? video Men.* is proposed by Brix. *cum* om. mss., added by Saracenus. 465 follows after v. 474 in *BCD*, and seems to have stood in *A* in the present place, to which it was first restored by R. 466. *si ego* the Italian critics, *sedeo C, sed dico B.* 468. *non ésse eam dices*

463. *coronae* were placed on the head towards the end of a meal. When he sees Menaechmus coming out of the house with a wreath on his head, the parasite concludes that all is over.

464. *venio advorsum temperi*, 'I am just in time to fetch him home'. The parasite describes himself as an *advorsitor* (see n. on v. 437) who arrives when the feast itself is over. His expression is of course ironical.

465. *post*, i.e. *ubi observavero*.

ACT III. Sc. 2. 466. Menaechmus addresses the first words to Erotium, who is still giving him further instructions as to the 'palla' he is to carry to the embroiderer's.

468. *faxo*, 'I warrant you'.—*eam* is said with a certain negligence of expression, as we should rather expect *eandem*.—In *ignorabitur* the first syllable should be treated as short: see Introd. to Aul. p. 49.

468[b] has been placed here in accordance with Brix. See crit. note.—The ablative *parti* is one of the few traces of the original form of the ablatival suffix, *ei*. It appears, e.g., in an early inscription on the tomb of one of the Scipios: *victus est virtutei.* Compare also Pers. I 2, 20 where we have another instance of *parti*. For the whole subject see Kühner, Ausf. Gr. I p. 203.

469. The parasite appears to be tolerably well acquainted with the demands of such women as Erotium, as he supposes at once that Menaechmus car-

vinóque expoto, párasito exclusó foras.
non hércle *ego* is sum quí sum, ni hanc iniúriam
meque últus pulcre fúero. observa quíd dabo.
ME. pro di ímmortales, quoí homini umquam unó die
boní dedistis plús, qui minus speráverit?
prandí, potavi, scórtum accubui, hanc ápstuli
pallám, quoius heres númquam erit post húnc diem.
PE. nequeó, quae loquitur, éxaudire clánculum.

faxo R. after Bothe. 468[b] placed here by Brix, who follows the traces of *A*; R. had placed it after 477, though in brackets. *satin* R., Bothe, *satur* mss. *parti* or *parte* mss.; Plautus himself wrote *partei*. 471. *ego* om. mss., added by R. 473. R. writes *observa* [*tóst opus* as the conclusion of one, and *ali*] *quid dabo* as that of another line. We follow the mss. 476. *apstuli hanc* mss., transposed by the present editor. *inde* or *ei apstuli* Müller Pros. p. 687. 477. *pallam* om. mss., added by the present editor. 479. R. assigns the word *clanculum* to Me-

ries the 'palla' to the embroiderer's to have it made up for his mistress. It should not be overlooked that Peniculus was not present, when Erotium addressed that request to Menaechmus.

471. 'Non sum hercle Peniculus, hoc est, vir strenuus et iniuriarum persequens, vel parasitus egregius et excellens, nisi hanc iniuriam ulciscar. tota autem huius sermonis vis ex eo pendet quod omnes homines [he means to say, *viri*] nisi sint quavis muliere ignaviores, volunt retinere gloriam et existimationem suam aliqua virtute partam'. LAMB.

472. *pulcre*, 'in a glorious manner'.—The words *observa quid dabo* express great anger: 'just you watch what a stroke I'll execute'. Brix quotes Persa II 4, 20 *specta quid dedero;* Asin. II 4, 33 and Poen. V 5, 7 *sic dedero;* Ter. Phorm. V 9, 38 *sic dabo;* Capt. 492 *sic datur.*

474. The hiatus in *quoi homi-* is legitimate. It should be observed that Menaechmus is still so far away from the parasite that Peniculus cannot hear the lines 474—478.

476. Lambinus aptly compares Bacch. V 2, 71 *dimidium auri datur, accipias, potesque et scortum accumbas.* The sense is 'to recline beside one at table'.

477. *Heres apud antiquos pro domino ponebatur.* Paulus Festi p. 99. Lamb. compares *exheredem facere vitae*, 'to deprive some one of life', Bacch. IV 8, 8.—For the reading of this line see crit. note. According to our emendation, *quoius* should receive a monosyllabic pronunciation. (We might also propose *quoius héres* ILLA, i.e. Erotium, in which case *pallam* would not be required.)

479. *exaudire* means 'to catch by listening', *excipere auribus*. Comp. Trin. III 3, 25, Merc. IV 3, 8. *clanculum* (often

ME. ait hánc dedisse mé sibi atque eam *mé* meae
uxóri surrupuísse. quoniam séntio
erráre, extemplo, quási res cum ea essét mihi,
coepi ádsentari: múlier quicquid díxerat,
idem égo dicebam. quíd multis verbís *opust?*
minóre nusquam béne fui dispéndio.
PE. adíbo ad hominem; nám turbare géstio.
ME. quis hic ést, qui advorsus ít mihi? PE. quid aís, homo
leviór quam pluma, péssume et nequíssume,
hominís flagitium, súbdole ac minumí preti?

naechmus. 480. *me* om. mss., added by Bothe. 484. *verbis quid multis opust* R., against the mss. *opust* was first added by Pylades. 487. *advorsus it* Bothe, *adversum sit* mss. 489. *flagitium hominis* mss., *flagitium tu hominis* R., *flagitium homonis*

used by Plautus instead of *clam*) = *ex occulto*. He now resolves to show himself openly.

480. *ait*, viz. Erotium.

481. *quoniam* is used in its original temporal sense = *quom iam*. It is often joined with the present. It should further be observed that the subject *eam* is omitted in the dependent sentence.

482. We should not elide *cum* before *ea*.

484. The phrase *quid* (*multis*) *verbis opust* is of frequent occurrence in the comic writers. It means 'to cut a long tale short'.

485. *bene esse* means 'to be well off' in the sense of 'enjoying oneself exceedingly', chiefly with the luxuries of a good table. Instances of this phrase are plentifully supplied by Pareus, Lex. Pl. p. 54.—*dispendio* = *sumptu*.

486. *turbare* = *turbas facere*, 'I long to have a bout with him'.

487. In *ais* the ending is originally long, as it is a contraction of *aiis*. It is not permitted to read *quid ais* here as an iamb (by giving *ais* a monosyllabic pronunciation), as Plautus avoids terminating an iambic trimeter with two pure iambs. We should therefore consider the fifth foot of this line as an anapaest.

488. The expression *levior quam pluma* would appear to have been proverbial; conf. Poen. III 6, 17 *si quid bene facias, levior pluma est gratia.*

489. *flagitium hominis* (orig. 'thou scandal of a fellow', i. e.), 'thou scandalous fellow'. The same expression occurs Cas. II 2, 8. III 2, 22. Asin. II 4, 67 and below v. 709. (See also crit. note.) Just as *flagitium hominis* = *homo flagitiosus*, Plautus uses the analogous expressions *scelus viri* = *vir scelestus*. —(*homo*) *minumi preti*, 'a worthless fellow'.

quid dé te merui, quá me causa pérderes?
quid súrrupuisti té mihi dudum dé foro,
fecísti funus méd absenti prándio?
cur aúsu's facere, quoíi ego aeque herés eram?
ME. adujéscens, quaeso, quíd tibi mecúmst rei,
qui míhi male dicas hómini hic ignotó sciens?
an tíbi malam rem vís pro male dictís dari?
PE. istám quidem edepol té dedisse intéllego.
ME. respónde, adulescens, quaéso, quid nomén tibist?
PE. etiám derides, quási nomen non nóveris?

Brix. The transposition is due to the present editor. 491. *ut* mss., *quid* Brix. 492. *meo absenti* mss., emended by Salmasius. *med absente* R. 493. *quoî ego adaeque* R., *ea quae heris heram* mss. The present reading seems to be due to Brix. 494. *tibi nam* R., but *nam* om. mss. 495. Plautus probably wrote or at least pronounced *maldicas*. *mihi quí male dicas síc h. i. sc.* R. against the mss., which read however *hic noto insciens* in the conclusion of the line. The reading of our text is due to Brix. 497. *ístam* Vahlen Rh. Mus. XVI 633, *pax: eam* R, *post eam B*. The ms. reading arose from misreading the original PE (i.e. the name of the speaker, Peniculus) ISTAM. 498. *tibi nomen st* mss., emended by Weise. 499. *nomen quasi non noveris* R. against the mss.

490. 'Have I deserved this of you?' *qua causa* is somewhat negligently added after *quid*, as we should rather expect *cur*.

492. For the expression *funus fecisti prandio* we should compare the first conversation of Menaechmus and the parasite, above v. 154 sqq.—In Ciceronian prose we should certainly expect *absente*, as the ablative in *-i* would be admissible only in case *absens* is used as an adjective, and not as a participle. But in Plautus this distinction cannot be admitted. For the whole subject see Bücheler, Lat. Decl. p. 52.

493. *quoii* should be read in two syllables. In this manner we find *quoiei* in the ancient inscriptions. *quoi aeque heres eram* means 'to which I had an equal claim'.

495. We should probably pronounce *maldicas*: see my preface to the Trinummus, p. vii.—*sciens* 'wittingly', = *consulto*. Menaechmus cannot but assume that the parasite intentionally insults him, as he considers himself to be unknown to this stranger.

496. *malam rem* = *verbera*. The parasite subsequently understands *mala res* as a defraudation of food, because he conceives himself to have been illtreated by being deprived of his share of the dinner.

498. For *quid nomen tibi est* see our note on v. 341.

ME. non édepol ego te, quód sciam, umquam ante húnc diem
vidí neque novi: vérum certo, quísquis es,
aequóm si facias, míhi odiosus né sies.
PE. non mé novisti? ME. nón negem, si nóverim.
PE. Menaéchme, vigila. ME. vígilo hercle equidem, quód sciam.
PE. tuóm parasitum nón novisti? ME. nón tibi
sanum ést, adulescens, sínciput, *ut* intéllego.
PE. respónde: surrupuístin uxorí tuae
pallam ístanc hodie atque *eám* dedisti Erótio?
ME. neque hércle ego uxorem hábeo, neque ego Erótio
dedí nec pallam súrrupui. PE. satin sánus es?
* * * * * *
occísast haec res. nón ego te indutúm foras
exíre vidi pállam? ME. vae capití tuo.

501. *certe* Langen (Jahresber. I 409). 502. *si aequom B*, emended by Camerarius. 506. *est* mss., *esse* R.—*sinciput intellego* mss., *sincipitium intellego* R. The addition of *ut* is due to Camerarius. 508. *eam* om. mss., added by R. 510. *surpui* R. after Bothe and Brix, though the latter subsequently justly defended *surrupui*. The gap after this line was first pointed out by Ladewig. R. proposes the following supplement—

profécto nisi illum ut cónfiteatur fécero,
occísast haec res.

500. *quod sciam* 'at least as far as I know'. So again v. 504.

502. 'Don't trouble me any further, whoever you are, if you desire to act honestly'.

504. *vigila* 'proinde ac si dicat: Menaechme, tu dormitas, aut tu somnias, hoc est, tu desipis et deliras'. LAMB.

508. *istanc* = *quam tuis manibus tenes*.

510. For *satĭn sá-* see Introd. to Aul. p. 36.

511. *occisa est* is a strong and exaggerated expression instead of *periit*; 'it is all over with this affair'. Peniculus believes that all his intercourse with Menaechmus is at an end unless he can make him acknowledge all their previous transactions. He is evidently afraid that Menaechmus means to 'cut' him altogether. For the phrase comp. Pseud. I 5, 8 *occisast haec res, haeret hoc negotium.* Capt. III 4, 7 *occisast haec res, nisi reperio atrocem mi aliquam astutiam.*

513. 'Omnis putas cinaedos [public dancers who appeared

omnís cinaedos ésse censes, tú quia's?
tun méd indutum fuísse pallam praédicas?
PE. ego hércle vero. ME. nón tu abis, quo dígnus es,
aut té piari iúbes, homo insaníssume?
PE. numquam édepol quisquam me éxorabit, quín tuae
uxóri rem omnem actútum ut sit gesta, éloquar.
omnés in te istaec récident contuméliae.
faxo haúd inultus prándium coméderis.
ME. quid hoc ést negoti? sátin, ut quemque cónspicor,
ita mé ludificant? séd concrepuit óstium.

ANCILLA. MENAECHMVS II.

AN. Menaéchme, amare aít te multum Erótium, III. 3.

514. *quia tu es* mss., transposed by Camerarius. 515. *med* Bothe, R. *me* mss. 517. *iube* mss., emended by Pylades. *aut té iubes piari* R. after Guyet. 519. *actutum* the present editor, *iam* mss. *út siet gesta éloquar* Brix against the mss. and introducing *siet* in a wrong place; *út sit gesta, ego éloquar* R. likewise against the mss. 521. INULTUS *A*, *inultum* the other mss. 524. *te ait* R.

loosely dressed in a 'palla'] id est molles et impudicos esse, quia tu es'. LAMB. Comp. also above, v. 143 and 198 sq.

516. *quo dignus es*, sc. *in malam rem.*

517. For *piari* comp. v. 291; for the prosody of *iŭbĕs* see our Introd. to the Aul. p. 39 sq.

518. The sense is 'nobody shall ever prevent me by the strongest entreaties from telling all this to your wife'. On account of this general sense *quin* has been employed in this sentence. Comp. e.g. Mil. gl. II 5, 63 *numquam quisquam faciet quin soror ista sit germana huius.* Analogously we may explain here *numquam quisquam orando me faciet quin... eloquar.* See also Holtze, Synt. II 177.

520. *istaec*=*istaece*. Plautus uses in the plural of the feminine both *haec* and *istaec.*

522. *satin*=*satisne,* in the sense of 'evidently'.—*ut quemque conspicor* 'as soon as I see a person'=*unus quisque quem conspicor.* As this implies the notion of plurality ('all I see') we find the verb in the plural (*ludificant* v. 523).

ACT III. Sc. 3. It is somewhat improbable that the servant should now come out of the house, after Menaechmus had left it a considerable time ago. But in a Comedy of Errors the

ut hóc una opera *iám* ad aurificem déferas,
atque húc ut addas aúri pondo *unam* únciam
iubeásque spinter nóvom reconcinnárier.
ME. et istúc et aliud, sí quid curarí volet,
me cúraturum dícito, quicquíd volet.
ÁN. scin, quód hoc sit spinter? ME. néscio, nisi aúreum.
AN. hoc ést, quod olim clánculum ex armário
te súrrupuisse aiébas uxorí tuae.
ME. numquam hércle factumst. AN. nón meministi, *te* óbsecro?
redde ígitur spinter, sí non meministí. ME. mane.
immo équidem memini: némpe hoc est quod illí dedi.

after Bothe. 525. *iam* om. mss., added by R. 526. *huc* R., *hunc* or *nunc* mss. *unam* om. mss., added by R., who subsequently preferred *pondod*, adopted by Brix. 528. *istud* mss., emended by the Italian critics. 530. *sit* mss., *est* R. 532. *aiebas* the Aldine edition, *mebas* mss. 533. *te* om. mss., added by R. 534, is given by us in accordance with the mss. R. omits *spinter* with the Italian critics and adds *minume* at the beginning of the line. 536. *istuc ubi iclae* (or *illae*) *armillae sunt quas* mss., emended by

probability of each situation should not be examined too closely.

524. For *amare* we should supply *se:* 'Erotium sends word that she entreats you earnestly'. For this sense of *amare* we may compare v. 425 above.

525. *una opera* 'at the same time': in prose we should omit *opera*. Compare note on *eadem opera*, v. 428.

527. *spinter genus armillae, quod mulieres antiquae gerere solebant bracchio summo sinistro.* Festus p. 333. See dict.—In *novom* we should either drop the final *m* and pronounce the word as two short syllables, or we should read *noum* with synizesis. Comp. *naus* = *navis* above.

529. The words *quicquid volet* are properly speaking unnecessary, but may be easily condoned to the conversational style.

530. For *sit* Brix compares Capt. III 5, 39 *nunc scio quid hoc sit negoti.* Poen. V 4, 79 *misera timeo quid hoc sit negoti*, and above v. 384. In these constructions the syntax of Plautus agrees with the later usage, in treating the interrogative sentence as a dependent clause.

535. The words *quod ĭllī* form an anapaest.

536. For the omission of *sunt* see note on v. 280.—The

AN. istúc. ME. ubi illae armíllae, quas uná dedi?
AN. numquám dedisti. ME. nám pol *cum* hoc uná dedi.
* * * * * *
AN. dicám curare? ME. dícito: curábitur.
et pálla et spinter fáxo referantúr simul.
AN. amábo, mi Menaéchme, inauris dá mihi,
faciúnda pondo duóm nummum stalágmia:
ut té lubenter vídeam, quom ad nos véneris.
ME. fiát. cedo aurum: égo manupretiúm dabo.
AN. da sódes aps te*d*: *égo* post redderó tibi.

Camerarius, who retains *sunt*, and Lambinus who assigned each speaker the proper words. 538. *cum* om. mss., added by R. The gap after this line was first pointed out by Ladewig. 540. REFERATUR *A*, *referantur* the other mss. 542. *fatiendas* mss., emended by Pylades. 544. *aurum mi* R., *mi* om. mss. It is possible to read *cedo aurum huc* or to add *tu* after *aurum*. 545. *te post ego* mss. R., comp. Jahrb. f. class. Phil. 1866 p. 49. Spengel,

'overdoing' of the part Menaechmus has now taken upon himself produces a highly comic effect.

537. *hoc*, together with the bracelet.—After this line we should assume that at least one line has dropped out, in which Menaechmus attempted to correct his mistake with regard to the 'armillae'.

540. We should notice the ambiguity of the expression. Menaechmus says 'depend upon it, the cloak and the bracelet shall be brought back at one and the same time',—i. e. never.

541. *amabo* 'please'. The addition of *mi* to the vocative is likewise endearing.—*inaures* 'ear-rings'.

542. *stalagmium genus inaurium videtur significare* Festus p. 317. The designation is derived from σταλαγμός, compare our own 'ear-drops'.—*duom* should be pronounced as a monosyllable by way of synizesis.

543. Compare the witty passage in the Asinaria I 3, 31 sqq., in which a lover's endeavours to make himself a favourite with all in his mistress' house are eloquently described.

544. The hiatus in the caesura of this iambic line is justifiable on account of the strong punctuation. In the following line it is not, therefore, absolutely necessary to write *ted*, though it is very probable that Plautus employed this form when it came in so usefully to avoid a hiatus.

545. *sodes* 'if you please'. *aps te* 'out of your own means'. The future perfect *reddidero* is used in the sense of the simple future.

Me. immó cedo aps te*d*: égo post tibi reddám duplex.
An. non hábeo. Me. at tu, quándo habebis, túm dato.
An. numquíd vis? Me. haec me cúraturum dícito,
ut, quántum possint, quíque liceant, véneant.
iamne ábiit intro? ábiit, operuít foris.
di mé quidem omnes ádiuvant, augént, amant.
sed quíd ego cesso, dúm datur mi occásio
tempúsque, abire ab hís locis lenóniis?
properá, Menaechme: fér pedem, profér gradum.
demam hánc coronam atque ábiciam ad laevám manum,
ut, sí sequentur me, hác abiisse cénseant.
ibo ét conveniam sérvom, si poteró, meum,
ut haéc, quae bona dant dí mihi, ex me *iám* sciat.

'Plautus' p. 9. 546. *ted* R. *te* mss. 549. *possint* mss., *possit* Scioppius. 551. *equidem* mss., emended by Bothe. 554. *profer* Brix, *confer* mss. 555. *hanc* om. mss., added by Nonius who quotes these words p. 529. 556. *si qui sequatur* mss., *ut si sequentur* Nonius. 558. *sciat* mss., *iam sciat* Bentley and R.

547. The hiatus after *habeo* is justified by the change of speakers.

548. *numquid vis* is the 'formula abeundi', as has been observed before. The servant sees that nothing more is to be got from Menaechmus and therefore takes her leave.

549. This line is addressed to the spectators and not meant to be heard by the servant.—*quantum possint*, sc. *venire* 'as soon as they can be sold'. *possint* is the reading of the mss., which has been unnecessarily altered into *possit*. See my note on Aul. 119.—*quique liceant* 'and at the price they will fetch', *qui* being the ablative used in the sense of *quanticumque*. The verb *licere* is here used in its neuter sense, for which see the dict.

550. The hiatus after *intro* is justified by the caesura and the punctuation.

554. *proferre pedem* or *gradum* is the proper expression of 'hurrying forward', while *conferre* (*contollere*) *gradum* may only be used of 'approaching' or 'joining' a person. See crit. note.

ACTVS IV.

MATRONA. PENICVLVS.

MA. Egone híc me patiar *ésse* in matrimónio, IV 1.
ubi vír compilet clánculum, quicquíd domist,
atque *hínc* ad amicam déferat? PE. quin tú taces?
manufésto faxo iam ópprimes: sequere hác modo.
pallam ád phrygionem cúm corona *hic* ébrius
ferébat, hodie tíbi quam surrupuít domo.
sed eccám coronam, quám habuit. num méntior?
em, hac ábiit, si vis pérsequi vestígiis.

559. *esse* om. mss., added by Camerarius. 561. *hinc* om. mss., added by R. 563. *hic* om. mss., added by R., who subsequently (N. P. Exc. I p. 64) preferred *coronad*. 565. *quam hábuit numnam* R., but the mss. read only *num*, which may be maintained by scanning *quám habuit* as Brix does. 566. *hem* R. against the

ACT IV., SC. I. The wife of Menaechmus of Epidamnus having been informed by Peniculus of the behaviour of her husband, whom he imagined he saw come out of Erotium's house from an entertainment, is now going to abuse him, when he himself appears; and by denying, as he well might, everything that she accuses him of, gives her an occasion of increasing her jealousy and her animosity at the same time. She goes off with a threat to turn him out of doors. Peniculus, the parasite, finding nothing more to be obtained in this family, goes off to the Forum, in search of other patrons. R. WARNER.

559. *esse in matrimonio* = *maritam degere*.

561. The parasite is afraid of Menaechmus hearing his wife's loud scolding and decamping in consequence. Hence he says 'won't you be silent?' The interrogative sentence *quin tu taces* is equivalent in purport to an imperative.

562. *manufesto*, *ἐπ' αὐτοφώρῳ*, 'in the very fact'.

565. He takes up the wreath thrown away by Menaechmus of Syracuse.—*num mentior*, 'you won't say now that I tell you a story'.

566. *vestigiis*, 'by the footprints'.

atque édepol eccum *ipse* óptume revórtitur:
sed pállam non fert. Ma. quíd ego nunc cum illóc agam?
Pe. idém quod semper: mále habeas. Ma. sic cénseo.
Pe. huc cóncedamus: éx insidiis aúcupa.

MENAECHMVS I. MATRONA. PENICVLVS.

Me. ut hóc utimúr maxumé more móro IV 2.
moléstoque múltum, atque utí quique súnt
optumí maxumí, morem habént hunc: cluéntis
sibi ómnis volúnt esse múltos: boníne an
malí sint, id haúd quaeritánt. res magís
quaeritúr, quam cluéntum fidés quoius modí

mss. 567. *ipse* om. mss., added by Müller Pros. p. 498; *huc* had been inserted by R. 570. *morum* mss., *moro* Lipsius. 575. *clien-*

567. *optume*, 'most opportunely'.

569. *male habere*, 'ill-treat'; the same phrase occurs Most. III 2, 20.

570. Pretty much the same expression occurs Asin. v 2, 31 *aucupemus ex insidiis clanculum quam rem gerant.*

Act IV. Sc. II. 571—587 form a canticum, i. e. a lyrical monologue in varying metres. There is great discrepancy between the editors in arranging the metres of this passage: but this observation applies alike to all the cantica in the Plautine plays. We have not even noted all these discrepancies in our critical notes.

570. *mos morus* is repeatedly found in Plautus; compare Trin. 669 *mores moros et morosos*, with our note. A similar paronomasia appears in Poen. I 2, 166 *novi ego huius mores morosos malos.*

572. 'Precisely those who are the richest and most respected by their fellow-citizens, have this foolish custom above all the rest'.—*ut quique sunt optumi* = *quo quis est melior...eo magis hunc morem habet.*—We should observe that the circumstances treated in the present passage belong to Roman, and not to Greek life. This is very frequently so in Plautus.

574. *sint*, clientes. — We should supply the genitive *cluentum* with *res*. The only question is whether these clients are rich, not whether they are honest.

575. We should pronounce *quoismodi*: see Introd. to Aul. p. 63.

clueat. si ést pauper átque haud malús, nequam habétur: sin díves malúst, is cluéns frugi habétur.
quí neque legés neque aequóm bonum usquám colunt,
sollícitos patrónos habént,
datúm denegánt, quod datúmst:
lítium plení, rapaces,
virí fraudulénti,
qui aùt faénore aut periúriis
habént rem parátam. mens ést in querélis.
iurís ubi dicitúr dies, simúl patronis dícitur:
[quippe qui pro illis loquantur, quae male fecerint:]
aut ád populum aut ín iure aut ád iudicém rest.

tium mss. 576. *si quist* R. against the mss. 584. *querellis* R., *quo re lis B*, *in quo ire lis C*. 585. *iuris DFZ*, *uiris* the other mss. 586. 'interpretis verba esse Hermannus vidit, quamquam iam in *A* lecta' R. 587. *aut* at the beginning of the line is given

576. *cluere*, 'to be held in (a certain) estimation'.

577. *frugi* = χρηστός.

578. In *aequum bonum* we may notice the omission of the copula, so common in archaic Latin when synonymous expressions are joined together.

581. *litium pleni* = *litigiosi*.

584. 'They possess a fortune obtained by usury and perjury'. It cannot, however, be denied that in the present passage the periphrastic expression *habent rem paratam* closely approaches the sense of a simple perfect, *sibi rem paraverunt*.—According to Lachmann's rule, we ought to spell *querella*. But Brambach (Lat. Orthogr. p. 259) shows that this is at variance with the rules given by the ancient grammarians themselves. We have, therefore, restored the common spelling *querela*.—For the expression *mens est in querelis*, 'their whole mind is devoted to their quarrels', see our note on Aul. 179. It is not strictly necessary to take *querela* here in the sense of a 'law-suit'.

585. The phrase *iuris diem dicere* does not occur elsewhere, but the technical expression *diem dicere* may be presumed to be well known.

587. *rest* = *res est*, a contraction found in a number of passages. *res* is here 'a suit'. This suit is transacted *ad populum*, in case it happens to be a *causa publica*; it is conducted *in iure*, when a *causa privata* was decided by a magistrate, i.e. commonly by the praetor; and *apud iudicem*, when a *causa privata* was pleaded before a judge delegated by the praetor or before arbitrators chosen by

sícut me hodie nímis sollicitum cluéns quidam habuit, néque quod volui
ágere aut quicum *vólui* licitumst: íta me attinuit, íta detinuit.
ápud aediles pro éius factis plúrumisque péssumisque
díxi causam: cóndiciones tétuli tortas, cónfragosas.
plús minus, quam opus fúerat dicto, díxeram, ut eam spónsio
cóntrovorsiám finiret. quíd ille? quid? praedém dedit.
néc magis manuféstum ego hominem úmquam ullum tenéri vidi:
ómnibus male fáctis testes trés aderant acérrumi.

by all the mss., but rejected by R. *aut ad iudicem* the mss. except *A*, which has AUT...AEDILEM. 589. AUQUI...MLICITUMEST *A*, *agere quicum licitum est* the other mss., emended by R. 590. *aediles* mss., *aedilem* R. 591. DETULI *A*. (not the other mss.) 592. *aut plus aut minus* mss., emended by Pylades.—*erat multo dixeram controversiam* | *Vt sponsio fieret* mss., emended by R. *dixi, eam controversiam* | *út ne sponsio diferret* Vahlen, Rh. Mus. XVI 634.

the parties themselves. (This explanation was already given by Lamb.)

588. The expression is intentionally the same as in v. 579.—*nimis*, 'very'.—*quod agere volui*, prandium.

589. *quicum*, cum Erotio et parasito.

590. For the *aediles* see the article in the Dict. of Antiquities.

591. Observe the synizesis in *cóndiciónes.* Menaechmus had attempted to save his client by proposing a *sponsio* with very hard and difficult conditions. But his client is so foolish and obstinate as to reject this 'sponsio', and to demand a proper law-suit. For the *sponsio* see Dict. of Antiq.

592. *plus minus*, 'more or less'. The omission of the copula in this phrase is the rule. —*opus est dicto:* 'opus est' with the abl. of the passive participle is a very common construction in archaic language; see the instances given in my note on Ter. Andr. 490. —The sense is, 'I had said as much as I could; I had pleaded to the best of my power'.

593. *quid ille? quid* is a phrase expressing surprise and indignation at the almost incredible stupidity of his client.

594. There is a hiatus in the caesura of this line, after *hominem.*

di illum ómnes perdant: íta mi hunc optumum hódie corrupít diem:
meque ádeo, qui hodié forum umquam óculis inspexí meis.
ubi prímum licitumst, ílico properávi abire dé foro.
iussi ádparari prándium: amíca exspectat mé, scio:
irátast credo núnc mihi: placábit palla quám dedi.
[quam *meae* hodie uxori abstuli atque huic detuli Erotio.]
PE. quid aís? MA. viro me malo mále nuptam. PE. satin aúdis quae illic lóquitur?
MA. satis. ME. sí sapiam, hinc intro ábeam, ubi mihi bene sít. PE. mane: male erit pótius.

593. *illi qui* mss. *ille quid* Camerarius. 596. *mihi hunc hodie corrumpit diem B*, emended by Brix, who inserted *optimum* here, comp. note on v. 599. 597. *inspexi* mss., defended by Lübbert gramm. Stud. I p. 43 sq., *inspexim* R. 598 and 599 are given in this order after the example of Brix, but in the inverse order by the mss. and by R. 598. *est licitum* mss., *licitum est* Guyet. 599. *diem corrupi optimum* mss. before *iussi*. 601. rejected by Vahlen, Rh. Mus. XVI 634. *meae* om. mss., added by R. *huic detuli* mss., *detuli huic* R. 603. the gap was first pointed out by Ladewig. In the following lines the original order has been considerably disarranged by the copyists. The arrangement of the mss. is indicated by the numbers placed on the right margin.

596. The metre changes, as Menaechmus is now about to talk of a new subject.—*optumum diem*, a day on which I intended to enjoy myself so very much.

597. *qui* should not be elided. —Though we should rather expect *inspexim*, Plautus appears to have used the indicative in expressions like the present; comp. Rud. IV 5, 122 *qui te di omnes perdant, qui me hodie oculis vidisti meis*, and ibid. 140, *sumne ego scelestus, qui illunc hodie excepi vidulum.*

598. The passive perfect *licitum est* was in use side by side with *licuit*. For this and analogous formations, see Kühner, Ausführl. Gr. I p. 539.

601. This line is merely a kind of amplification of the second half of the preceding line, which is, however, sufficiently clear by itself.

602. For the pronunciation of *virŏ* see Introd. to Aul. p. 19.—*satin audis*, 'do you hear distinctly enough?'

603. *bene esse alicui*, 'to enjoy oneself', especially in eating and drinking.—For *manĕ*

ME. * * * * * *

trístis admodúmst; non mihi istuc sátis placet. *sed cónloquar.* 58

díc, mea uxor, quíd tibi aegrest? PE. béllus blanditúr tibi. 62

ME. pótin ut mihi moléstus ne sis? núm te appello? MA. aufér manum, 63

aúfer hinc palpátiones. pérgin tu? ME. quid tú mihi 43

trístis es? MA. te scíre oportet. PE. scít. sed dissimulát malus. 44

ME. númquis servorúm deliquit? num áncillae aut serví tibi 56

résponsant? elóquere: impune nón erit. MA. nugás agis. 57

ME. cérte familiárium aliquoi írata's? MA. nugás agis. 59

ME. núm mihi es iráta saltem? MA. núnc tu non nugás agis. 60

604. *sed conloquar* is R.'s supplement; the mss. read *nugas agis* 'quod irrepsit e v. 610 sq.' (R.) 609 *servi* Gruter, *Ba seruet* (i. e.

see Introd. to Aul. p. 25 sq.—In the gap which has been marked after this line, Menaechmus may be supposed to have expressed his surprise at seeing his wife and the parasite together. Ritschl supplies the following lines:—

quísnam hic loquitur? quíd ego video? meó cum parasitó simul
úxor eccam ante aédis astans míhi facit remelíginem.

604. *tristis*, 'ill-humoured, sullen'.

605. *bellus* is used ironically: 'that fine husband of yours'.

606. *potin ut*, 'is it possible that'.—Comp. Merc. v 2, 49 *potin ut animo sis tranquillo?* Poen. IV 2, 94 *potin ut taceas?*—*appellare*, 'to address'. She means to say, 'I have not spoken to you; why then do you address me?'—For *aufer*, see my note on Aul. 630. Menaechmus should be supposed to have laid his hand on his wife's arm or shoulder.

607. *mihi* is the so-called 'dativus ethicus', signifying Menaechmus' sympathy with his wife's 'tristitia'.

610. The servants 'answer back' (as English ladies would express this kind of grievance).—*nugas agis*, 'you speak nothing but nonsense'.

611. The hiatus in the caesura (after *aliquoi*) is admissible.

612. *es*, 'thou art', is in-

ME. nón edepol delíqui quicquam. MA. em, rúsum nunc nugás agis.
ME. quíd illuc est, uxór, negoti? MA. mén rogas? ME. vin húnc rogem?
quíd negotist? MA. pállam. ME. pallam? quídnam pallam? PE. quíd paves?
ME. níl equidem paveó...nisi unum: pálla pallorem íncutit.
PE. át tu ne clam mé comessis prándium. perge ín virum.
ME. nón taces? PE. non hércle vero táceo. nutat né loquar.
ME. nón hercle ego quidem úsquam quicquam núto neque nictó tibi.

SERUEI). 613. *hem* R. against the mss. 615. *quidam pallam B*, and so R., *quidnam pallam* Brix. 617. *át ego*, *tu ne clam comessis* R. against the mss. *comesses* mss., emended by Bothe.

variably long in the comic writers.—*saltem* expresses the last possibility which remains after all the other questions have been negatived.

613. *rusum* is a well-attested form instead of *rursum* (i. e. *reuorsum*).

614. *vin*=*visne*.

615. *quidnam pallam* sc. *commemoras*.—Brix opines that the verb *pavere* should be simply understood of a certain hesitating tone of voice, and considers it impossible that any facial expression should be designated by this word. 'The two Menaechmi', he says, 'were necessarily represented by actors in masks'. But as masks were not used on the stage in the time of Plautus, we do not agree with Brix's view of this detail. Why should not unmasked actors be able to impersonate the two Menaechmi with just as much probability? Or are the pairs of brothers in Shakspere's 'Comedy of Errors' on our own stage performed by masked actors?

616. The words *nisi unum*, etc. are spoken aside. The jingle in *palla pallorem* cannot be successfully imitated in English.

617. *comessis*=*comed*(e)*sis*=*comederis*, 'I'll teach you to eat up the luncheon behind my back'.—*perge in virum*, sc. *invehi*.

618. *nutat* (Menaechmus), 'he nods to me', is addressed to the wife.

619. *nutare* means 'to nod' with the head, *nictare* 'to wink' with the eyes. Comp. the charming line of Naevius: *alii adnutat, alii adnictat, alium amat, alium tenet.*

PE. níhil hoc confidéntius, qui, quaé vides, ea pérnegat. 51
ME. pér Iovem deosque ómnis adiuro, úxor,—satin hoc ést tibi?—
mé isti non nutásse. PE. credit iám tibi de isto: illúc redi.
ME. quó ego redeam? PE. ad phrýgionem equidem cénseo. i, pallám refer.
ME. quaé istaec pallast? PE. táceo iam: quando híc rem non meminít suam. 55
MA. clánculum te istaéc flagitia fácere censebás potis? 41
né illam ecastor faénerato ábstulisti. síc datur. 40
PE. síc datur. properáto apsente mé comesse prándium: 64

620. *confidentiust* R. against the mss. 622. *mei si non* mss., emended by Pylades. *isto* Bothe, *istis* mss. 623. *egredeam Ba*, *ego redeam Bb*, *redeam* alone R. *equidem ad phrygionem* mss., R., transposed by Brix and Müller Pros. p. 630.—*i* Gruter, *et* mss. (i.e. EI, and so Brix). 624. *hic* Camerarius, *hec* mss. 625. *potesse* mss., *potis* Lindemann, R. 626. In order to avoid the hiatus in the caesura, R. inserted *mi* (proposed by Fleckeisen), but subsequently

620. *hoc*, sc. homine; 'it's impossible to find a creature with more assurance than this fellow'. *confidens* is often used in a bad sense.

621. *deos* should be pronounced as a monosyllable, by way of synizesis.

622. The parasite ironically assures Menaechmus that his wife believes him on this point —which is quite irrelevant and had therefore been all the more emphasized by Menaechmus, who desired to make a diversion from the main point of inquiry.

623. *redeam* is used in its metaphorical sense ('to return' to the main subject from a digression); the parasite however interprets it in its natural sense in saying 'you had better go back to the embroiderer's in order to fetch the robe back'.—The copula *et* is usually omitted between *i* and another imperative.

624. *istaec*, de qua tu loqueris.

625. *potis esse* = *potesse*, which is actually here substituted in the mss., though it corrupts the metre.—Observe the alliteration in *flagitia facere*.

626. *ne* 'indeed' (used before a pronoun).—*faenerato* 'with interest': comp. Asin. v 2, 52 *ne ille ecastor faenerato funditat*.—For the phrase *sic datur* see our note on v. 473.

627. In *properato comesse* we should notice the perfect infini-

póst ante aedis cúm corona mé derideto ébrius.
Me. néque edepol ego prándi neque hodie húc intro tetulí pedem.
Pe. tú negas? Me. nego hércle vero. Pe. níhil hoc homine audácius.
nón ego te modo híc ante aedis cúm corona flórea
vídi astare, quóm negabas míhi esse sanum sínciput,
ét negabas mé novisse, péregrinum aibas ésse te?
Me. quín ut dudum dévorti abs te, rédeo nunc demúm domum.
Pe. nóvi ego te. non míhi censebas ésse, qui te ulcíscerer:
ómnia hercle uxóri dixi. Me. quíd dixisti? Pe. néscio.
eámpse roga. Me. quid hóc est, uxor? quídnam hic narravít tibi?
quíd id est? quid tacés? quin dicis quíd sit? Ma. quasi tu néscias.
né ego ecastor múlier misera. Me. quíd tu misera's? mi éxpedi.

(N. Pl. Exc. I p. 75) preferred *feneratod*. 628. *coronam deri deto Ba*, emended by *Bb* and Camerarius. 630. *tun* R. with the mss., corrected by Brix, who compares v. 822.—*audaciust* R. against the mss. 633. *aibas* Bothe, *aiebas* (or *alebas*) the mss. 637. *eam plus*

tive instead of the present. This is very common with *velle*, but rare with other verbs. See Holtze Synt. II p. 80, whose observations, are, however, somewhat superficial.

630. *tu negas* 'do you actually deny it?'—For the second half of the line comp. above v. 620.

633. In prose we should have to add *te* to the infinitive dependent on *negabas*. In the somewhat negligent style of the comic writers the subject of an infinitive sentence is frequently omitted, and especially in those cases in which the subject is easily understood.

634. *ut* is used in a temporal sense = *postquam*.

635. You thought meanly of me, as if I could not devise some means of revenging myself upon you. (*qui* is the ablative = *qua re* or *ratione*.)

637. For *rŏgă* see Introd. to Aul. p. 24.

639. As Brix observes, the omission of *sum* is anything but

MA. mé rogas? ME. pol haúd rogem te, sí sciam. PE. o hominém malum:
út dissimulat. nón potes celáre: rem novít probe:
ómnia hercle ego édictavi. ME. quíd id est? MA. quando níl pudet
néque vis tua volúntate ipse prófiteri, audi átque ades.
ét quid tristis *sim* ét quid hic mihi díxerit, faxó scias.
pálla mihist domó surrupta. ME. pálla surruptást mihi?

Ba, *eampse* R. See L. Müller, de re metr. p. 304. 639. *qui* mss., *quid* Brix, whose note we have reproduced.—After this line the mss. place v. 645, which was first removed to its present place by Acidalius. 641. *novit* Acidalius, *novi* mss. 643. *atque húc ades* R. against the mss. See the note on the prosody of *o* in *profiteri*. 644. *sim* om. mss., added by Lambinus (whom R. follows). 646.

scarce in exclamations, in which a pronoun is used. He quotes Stich. I 2, 25 (according to the reading of the palimpsest), Amph. prol. 56, III 3, 9. Merc. V 2, 79. Ter. Hec. IV 1, 49.—*quid* has been restored by Brix in accordance with the constant usage of Plautus. He compares v. 644, 779, 811 in the present play; Cas. III 5, 11 *quid timida es?* Men. 615 *quid paves?* Cist. I 1, 56 *quid te tam abhorret hilaritudo?* Rud. II 3, 66 *id misera maesta est.* Stich. I 1, 34 *an id doles?* Pers. II 1, 9 *id tuos scatet animus.* Epid. II 2, 8 *id ego excrucior.* Mil. gl. IV 2, 76 *quid illam miseram animi excrucias?*

641. *novit*, uxor tua.

642. *edictare* is used by Plautus in three passages in the sense of a simple *edicere*. It appears, however, to be confined to archaic Latin.

643. *tua* (monosyllabic by way of synizesis) *voluntate* = *tua sponte.*—*prŏfiteri* is read here and (perhaps) Capt. 480, but Terence has *prōfiteri* Eun. prol. 3. Both Plautus and Terence have *prōtervos* (Amph. 837. Bacch. 612. Hec. 503), while later poets use the first syllable short. In the same way Plautus and Terence have *prōlogus* in spite of the Greek πρόλογος. So also *prōpola* and *prōpinare* alongside of προπώλης and προπίνειν: Juvenal and Martial, however, have *prŏpino.* See my note on Ter. Andr. prol. 5. Ritschl, Neue Plautinische Exc. I p. 54.—*ades* 'be attentive': comp. Ter. Andr. prol. 24. Phorm. prol. 30. Brix aptly compares Merc. III 3, 7 *prius hoc ausculta atque ades.*

645. 'Dixerat Menaechmi uxor *Pallast mihi domo surrepta:* Menaechmus uxorem illudens et omni ratione furtum

Pe. víden ut te sceléstus captat? huíc surruptast, nón tibi:
nám profecto tíbi surrupta si ésset, salva núnc foret.
Me. níl mihi tecumst. séd tu quid ais? Ma. pálla, inquam, periít domo.
Me. quís eam surrupuít? Ma. pol istuc ílle scit qui illam ápstulit.
Me. quís is homost? Ma. Menaéchmus quidam. Me. édepol factum néquiter.
quís is Menaechmust? Ma. tú istic, inquam. Me. égone? Ma. tu. Me. quis árguit?
Ma. égomet. Pe. et ego: atque huíc amicae détulisti Erótio.
Me. égon dedi? Pe. tu, tú istic, inquam. vín adferri nóctuam,
quaé tu tu usque dícat tibi? nam nós iam defessí sumus.
Me. pér Iovem deosque ómnis adiuro, úxor,—satin hoc ést tibi?—

vident (or *viden*) *ut* mss., emended by Lambinus; *viden ted ut* R. *capiat* mss., emended by Camerarius. 647. *nunc* Camerarius, *non*

a se factum infitiari studens, denique quid uxor dicat se intellegere dissimulans, uxoris verba iterans, quaerit ab uxore, an palla sibi surrepta'. Lamb. Compare also our note on Aul. 627.

646. *captare* 'try to catch some one' by ambiguous expressions. Compare the adj. *captiosus.*—*huic*, uxori tuae.

647. 'If the cloak had been snatched out of your hands, it would be safe now'.

648. *nil mihi tecumst* (sc. *rei* or *negoti*) 'I have no business with you'. These words are of course addressed to the parasite, while those which follow are spoken to the wife.

650. Brix's correction *is* (instead of *hic* given by the mss.) is supported by the analogous passages Curc. iv 4, 25. v 2, 52. —*edepol factum nequiter* should be considered as a kind of exclamation, whence also the omission of the copula *est*.

651. The hiatus after *inquam* is justified by the change of speakers and the caesura.—*arguit* is the present, not the perf.

652. *huic amicae* 'to your mistress here', *huic* being interpreted by a gesture.

655. For the pronunciation of *deosque* comp. v. 621 above.

nón dedisse. Pe. immo hércle vero nós, non falsum dícere.
Me. séd ego illam non cóndonavi, séd sic utendám dedi.
Ma. équidem ecastor tuám nec chlamydem dó foras nec pállium
quoíquam utendum. múlierem aequomst véstimentum múliebre
dáre foras, virúm virile. quín refers pallám domum?
Me. égo faxo referétur. Ma. ex re túa, ut opinor, féceris:
nám domum numquam *hódie* intro ibis, nísi feres pallám simul.
eó domum. Pe. quid míhi futurumst, quí tibi hanc operám dedi?
Ma. ópera reddetúr, quando quid tíbi erit surruptúm domo.
Pe. íd quidem edepol númquam erit: nam níhil est, quod perdám, domi.

mss. 650. *is* Brix, *hic* mss. R. 659. *utundum* R. against the mss. 662. *hodie* om. mss., added by Fleckeisen and R., though the latter subsequently preferred *introd,* in order to avoid the hiatus.

656. In prose: *me non dedisse.* Analogously we should supply a second *nos* in the infinitive sentence in Peniculus' answer.

657. *condonare* 'to make a present *for good*'.—*sic* 'cum gestu aliquo pronuntiandum' (*Lamb.*), i.e. with a gesture expressing a certain carelessness. We should suppose that Menaechmus cannot at once hit upon the appropriate expression, and *sic* fills up a pause during which he hesitates.—*utendam dare* 'to lend', *utendam rogare* 'to borrow'. See note on Aul. 96.

658. *foras dare* 'to put out' = 'to lend out of the house'.

660. *quin refers* = *refer.*

661. *ex re tua* 'to your advantage', i.e. 'I would advise you to do so'.

663. The words *quid mihi futurumst* are justly explained by Lambinus: 'quid mihi pretii aut mercedis persolvetur, qui tibi viri tui furtum indicavi'. The sense of the phrase would be considerably altered by introducing the ablative *me* instead of the dative: comp. our note on Trin. 157.

quá virum qua uxórem di vos pérdant. properabo ád forum:
nam éx hac familiá me plane éxcidisse intéllego.
ME. mále mi uxor sesé fecisse cénset, quom exclusít foras:
quási non habeam, quo íntro mittar, álium meliorém locum.
sí tibi displiceó, patiundum: at plácuero huic Erótio,
quaé me non exclúdet ab se, séd apud se occludét domi.
núnc ibo: orabo út mihi pallam réddat, quam dudúm dedi.
áliam illi redimám meliorem. heus, écquis hic est iánitor?
áperite atque Erótium aliquis évocate ante óstium.

666. *cum viro cum uxore* mss., emended by Fleckeisen. *quom virum tum uxorem* R. 670. *patiundumst* (without *ac*) R. against the mss.

666. For *qua—qua* compare Trin. 1044. Further instances from Plautus (Mil. gl. IV 3, 20. IV 9, 15. Asin. I 1, 83) and other authors (Cicero, Pliny etc.) are given by Pareus Lex. Pl. p. 381, and Lex. Crit. p. 1099.

667. The hiatus after *plane* may be justified by the caesura.

668. *excludere* (ἀποκλείειν) was the technical term of a mistress refusing admittance to her lover. See our note on Ter. Andr. 386.

670. *tibi=uxori*. The first part of the sentence is pronounced with a gesture towards Menaechmus' own house, into which his wife has meanwhile retreated.—*patiundum* implies a certain ironical resignation on Menaechmus' part. He says 'I must just bear it', meaning that after all it is not so difficult to bear.—*placuero* instead of *placebo*.

671. Erotium will be rather afraid of losing Menaechmus, who is such a good—customer.

674. Comp. Ter. Ad. 634 *aperite aliquis actutum ostium* with our note. In these passages we should consider *aliquis* as an additional insertion by way of parenthesis, as if it were 'call her out—some one of you—to the door'.—We need not ask, why does not Menaechmus go into the house at once? The stage arrangements obliged the poet to let all events take place in the street.

Erotivm. Menaechmvs I.

Er. quís hic me quaerit? Me. síbi inimicus mágis *quist* quam aetatí tuae. IV 3.
Er. mí Menaechme, cúr ante aedis ástas? sequere intró. Me. mane.
scín quid est, quod ego ád te venio? Er. scío, ut tibi ex me sít volup.
Me. ímmo edepol pallam íllam, amabo té, quam tibi dudúm dedi,
míhi eam redde: uxór rescivit rem ómnem, ut factumst, órdine.
égo tibi redimám bis tanto plúris pallam, quám voles.

675. *me hic* R. against the mss.—*quist* om. mss., added by R. 677. *tibi ex me ut* R. against the mss.—*voluptas* mss., emended by Pylades. 680. *quam* mss. R., *quom* Brix. 681. *ferres* mss., *de-*

Act IV., Sc. iii. 675. *aetas* (= *aevitas*) is often used in the mere sense of life; hence *aetas tua* is an emphatic expression instead of *tu*. Compare Capt. iv 2, 105 *vae aetati* (other reading *vitae*) *tuae;* the same phrase recurs Stich. iv 2, 14. So also Rud. ii 3, 44 *vae capiti atque aetati tuae.* In Pseud. i 1, 109 *in te nunc omnes spes sunt aetati meae* the sense is clearly represented by a simple *mihi.* So also Bacch. ii 3, 121 *hic nostra agetur aetas in malacum modum* 'we shall lead a life full of pleasures'. (Pareus, Lex. Crit. p. 56, who quotes from Propertius i 2, *hic tu semper eris nostrae gratissima vitae* = *mihi*).

677. *quod* = *propter quod,* very common in Plautus. (Pareus, Lex. Pl. p. 595.)—*volup* appears in fifteen passages in Plautus; it is an earlier and more primitive form instead of the derivative *volup-tas,* which is exclusively employed in classical Latin. See Ritschl, Opusc. ii 450—452. For the connexion between this word and the Greek ἔλπ-ω (= ϝέλπω, comp. ἔ-ολπ-α) see G. Curtius, Etymol. p. 264 (fourth edition).

679. *ordine, ut factumst:* comp. Ter. Eun. 970 *tu isti narra omne ordine, ut factum siet.* Other instances (Capt. ii 3, 17. Pseud. v 2, 15. Rud. iv 4, 111, &c.) are given by Pareus, Lex. Pl. p. 322. The construction *rem ut factumst* is somewhat negligent (instead of *factast*): see our note on Aul. 763.

680. *quam voles* = *quamcunque voles.* There is not the slightest ground for Brix's reading *quom.* Menaechmus means to say 'I will buy any robe you please'—i.e. you may choose it quite to suit your own fancy.—

Er. tíbi dedi equidem illam, ád phrygionem ut *dé*ferres, pauló prius,
ét illud spinter, út ad aurificem férres, ut fierét novom.
Me. míhi tu ut dederis pállam et spinter? númquam factum réperies.
nam égo quidem postquam íllam dudum tíbi dedi atque abii ád forum,
núnc redeo, nunc té postillac vídeo. Er. video, quám rem agis:
quaé conmisi, ut mé defrudes, ád eam rem adfectás viam.
Me. néque edepol te défrudandi caúsa posco: quín tibi
díco uxorem réscivisse. Er. néc te ultro oravi út dares:
túte ultro ad me détulisti, dédisti eam donó mihi:

ferres Fleckeisen. *dedi equidem illanc, ád phrygionem ut ferres, tibi pauló prius* R. 683. *mihi ut tu B*, *mihi tu ut* the other mss., and so R.—*repereris* R. (but it ought to be *reppereris*, which would ruin the metre), *releceris B.*, *reperies* Priscian, who quotes this line v p. 646. 686. *quae* Bothe, *quia* mss. 689. *dono mihi dedisti*

tantum should be almost considered as a noun; *bis tanto pluris palla* means 'a robe twice as dear as the other'.

682. *ut fieret novom*=*ut renovaretur.*

683. The question with *ut* expresses surprise at a very extravagant or false assertion. See the examples collected by Holtze, Synt. II p. 165.—As Brix observes, the same termination of a line as here (*numquam factum reperies*) occurs Poen. III 5, 17.

685. *postillac* 'since that time', a well-attested Plautine form instead of *postilla*. See Ritschl, Opusc. II 270, and compare *posthac.*—*video quam rem agis* 'I see what you are driving at'; comp. Aul. 566 *scio quam rem agat: ut me deponat vino, eam adfectat viam,* where see our note.

686. *defrudare* is a well-attested form instead of *defraudare*. Comp. the adverb *frustra*=*frust(e)ra*, from *frus* =*fraus*.—The construction is *ad eam rem viam adfectas* (=*eo tendis*) *ut me* (*eis*) *defrudes quae* (*tibi*) *commisi.*

688. Erotium intentionally commences her reply with the same *nec* as Menaechmus, as it were to parody his words.

689. For *dĕdĭsti* see Introd. to Aul. p. 56.

eándem nunc repóscis. patiar: tíbi habe*to,* aufer: útere
vél tu, vel tua úxor, vel etiam ín loculos conpíngite.
tu húc post hunc diém pedem intro nón feres, ne frústra sis:
quándo tu me béne merentem tíbi habes despicátui.
nísi feres argéntum, frustra's: mé ductare nón potes.
áliam posthac ínvenito, quám habeas frustrátui.
ME. nímis iracunde hércle tandem. heús tu, tibi dicó, mane.
rédi. etiamne astás? etiam audes meá revorti grátia?
ábiit intro, occlúsit aedis. núnc ego sum exclusíssumus:

eam R. against the mss. 690. *habe* mss., *habeto* R. 691. *oculos* mss., *loculos* Balbach. 692. *diém, ne frustra sís, pedem intro non feres* R. against the mss. The ms. reading has been justly defended by Brix. 694. *frustra me ductare* mss., emended by R. 697. *rediet iamne astes etiam B*, emended by Acidalius, *redi. etiam*

690. *patiar* is pretty much the same as Menaechmus' own *patiundum* v. 670. Erotium means to say that it is not in her power to resist the injury she imagines herself to suffer at Menaechmus' hands, but that she will not forget it for all that.

691. Comp. Hor. Ep. II 1, 175 *in loculos demittere gestit.*

692. The final *a* in *frustra* (though of ablatival origin) is always short in Plautus, but retains its legitimate quantity in other authors.—*frustra esse* often = *decipi; frustra habere* (aliquem) = *decipere, frustrari.* Numerous instances are given by Pareus, Lex. Crit. p. 506.

693. *despicatui habere* = *despectam habere*, 'hold in contempt'; not a Ciceronian phrase. Compare *frustratui habere* v. 695.

694. *ductare* = *circumvenire;* comp. *ductare dolis* Capt. III 4, 109; 5, 67. Erotium insinuates that Menaechmus intended to swindle her out of the entertainment without paying or leaving her any other equivalent. The next time he comes she will grant him all such things only for ready money.

695. The hiatus in *quám habe* is legitimate; see Introd. to Aul. p. 68.—With these words Erotium goes into her house.

697. *etiamne astas*, 'won't you stand still yet a minute?'—For *audere* see note on Aul. 46. Trin. 244.—*mea gratia*, 'for my sake'.

698. The superlative *exclusissimus* seems to occur only here and is, of course, merely a comical formation inadmissible in a serious prose-style. See the collection of analogous form-

néque domi neque ápud amicam míhi iam quidquam créditur.
íbo et consulam hánc rem amicos, quíd faciundum cénseant.

MENAECHMVS II. MATRONA.

ME. nimis stúlte dudum féci, quom marsúppium V 1.
Messénioni cum árgento concrédidi.
inmérsit aliquo sése credo in gáneum.
MA. provísam, quam mox vír meus redeát domum.
sed éccum video: sálva sum, pallám refert.
ME. demíror, ubi nunc ámbulet Messénio.
MA. adíbo atque hominem accípiam quibus dictís meret.
non té pudet prodíre in conspectúm meum,
hominís flagitium, cum ístoc ornatú? ME. quid est?
quae té res agitat, múlier? MA. etiamne, ínpudens,

astas? etiamne audes R. 707. *aeret Ba* and the other mss., *meret* Nonius (*maeret Bb*). 709. *flagitium hominis* mss. (comp. v. 489), transposed by the present Editor. 710. *res te agitat* mss., *res ted*

ations in Kühner's Ausführl. Gr. I p. 363.

700. Menaechmus is at the end of his wits, and therefore determines to lay the whole business before his friends and be advised by them. This is, of course, a contrivance to clear the stage for the other Menaechmus.

ACT V. SC. I. Menaechmus of Syracuse returns with the robe he had received from Erotium. The wife of his twin-brother joins him and mistakes him for her husband whom she fancies to have come back with the robe he had stolen from her. This he denies, and declares that he does not know her. She considers this as the greatest insult of all, and goes to call her father.

702. The molossus *cum ár-gentó* may be defended by analogous instances in Plautus.

704. *provisam*, 'I'll come out to see'.—*quam mox*, 'how soon'=' if he does not soon'.

706. *ambulare* is used of strolling about in the streets.

707. 'I'll give (bid) him welcome with such words as he deserves'. Comp. also Aul. 622.

709. For the expression *hominis flagitium* compare note on v. 489.

710. Comp. Aul. 623 *quae te mala crux agitat.* 634 *laruae hunc atque intemperiae insaniaeque agitant senem.* The same

muttíre verbum unum aúdes aut mecúm loqui?
ME. quid tándem admisi in me, út loqui non aúdeam?
MA. rogás me? *o* hominis ínpudentem audáciam.
ME. non tú scis, mulier, Hécubam quaproptér canem
Graii ésse praedicábant? MA. non equidém scio.
ME. quia idém faciebat Hécuba, quod tu núnc facis.
omnía mala ingerébat, quemquem aspéxerat:
itaque ádeo iure coépta appellaríst canes.
MA. non égo istaec *tua* flagítia possum pérpeti:
nam méd aetatem víduam *hic* esse mávelim,

agitat R., *te res* Brix. 713. *o* om. mss., added by Pylades. *hem* R. 719. *tua* om. mss., added by R. It would also be possible to write *non istaec ego flagitia* as Pylades did. 720. *meam med* R. against

phrase as here occurs Curc. I 1, 92 *quae te res agitant?* Merc. I 2, 24 *quae te res malae agitant?* The metaphorical use of this word will be understood by comparing Cic. Leg. I 14, 42 *eos agitant insectanturque Furiae, non ardentibus taedis, sicut in fabulis, sed angore conscientiae fraudisque cruciatu.*

713. Comp. Ter. Haut. 313, where the very same words are used as an indignant exclamation.

714. *non*=*nonne* (which is not used by Pl.).—*Hecubam putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam.* Cic. Tusc. III 26, 65 (quoted by Lamb.).

715. *Graii*=οἱ ἀρχαῖοι ἐκεῖνοι Ἕλληνες, with a certain admixture of reverence and admiration; *Graeculus* is a contemptuous appellation (comp. Juvenal's *Graeculus esuriens in caelum, iusseris, ibit*); *Graecus* is an indifferent and merely geographical term.

717. For *omnía* see the instances collected in our note on Aul. 137.—*ingerere mala*, 'to heap abuse' on some one: comp. Bacch. IV 8, 34 *ut tibi mala multa ingeram.* Pseud. I 3, 135 *inger ei mala multa.* Asin. V 2, 77 *dicta in me ingerebas.*—*quemquem*=*quemcunque* is not at all scarce. In such a phrase as the present, Plautus might also say *ut quemque aspexerat.*

718. *canes* is the archaic form of the nominative (compare *volpes, feles*): see our note on Trin. 170.

720. *aetatem*, 'my whole life, as long as I live': comp. Eun. 734, Haut. 716, Hec. 747 with our notes; in Plautus this accusative, which is used quite adverbially, occurs Asin. I 1, 6; II 2, 8. 18; Amph. IV 2, 3; Curc. IV 3, 22; Poen. III 3, 23; Pseud. I 5, 100. Pareus (from whom we derive these passages, Lex. Pl. p. 20) justly explains *aetatem* by the Greek διὰ βίου.—*vidua* may also be used of a wife divorced from her husband, see note on v. 113.

quam istaéc flagitia túa pati, quae tú facis.
Me. quid id ád me, tu te núptam possis pérpeti,
an sís abitura a tuó viro? an mos híc itast,
peregríno ut advenиénti narrent fábulas?
Ma. quas fábulas? non, ínquam, patiar praéterhac, 25
quin vídua vivam, quám tuos mores pérferam.
Me. meá quidem hercle caúsa vidua vívito
vel úsque dum regnum óptinebit Iúppiter.
Ma. ne istúc mecastor iám patrem accersám meum 34
atque eí narrabo túa flagitia quaé facis. 35
i, Décio, quaere meúm patrem, tecúm simul 36
ut véniat ad me: ita rém *natam* esse dícito. 37

the mss. *hic* om. mss., added by Brix. 721. rejected by R., who says 'haud dubie confictus e v. 719. 730. 733.' 722. *tun* R. after Bothe, *tu* mss. 723. *annos ita est hoc B* (with *m* and *i* written above), emended by Bothe. 726. *tuos* mss., *istos* R. most arbitrarily. 729—742. The ms. order of these lines is indicated by the numbers placed in the right margin. The present arrangement is due to Ladewig and Fleckeisen. 731. *ei B* (retained by Brix), *i* Camerarius, R. 732. *natam* om. mss.,

721. It is quite conformable to the habit of excited speakers to repeat an assertion they have just made in nearly the same terms.

722. *quid id ad me*, sc. *attinet*, 'what's that to me?' Comp. Poen. v 2, 61 *quid istuc ad me?* Pers. iv 3, 27 *hoc quid ad me?*

724. *fabulae*, 'gossip'.

726. *quam* should be conceived dependent on a *potius* which is to be supplied in the preceding words. This ellipsis is not unexampled in Plautus: see Pareus, Lex. Pl. p. 515 (s.v. *potius*), though some of the instances quoted by him admit of a different explanation.—The words *non patiar quin* mean 'I shall not bear it any longer so as not to', *quin* being dependent on the verb with the negation, which is in its general sense equivalent to *nemo me impedire poterit quin* (*potius*) *vivam* etc.—*tuos mores perferam*, 'put up any longer with your behaviour'.

727. *mea causa*, 'as far as I am concerned', comp. below, v. 1029.

728. *vel usque dum*, 'even as long as'. 'Vel eo usque dum regnabit Iuppiter, hoc est aeternum'. Lamb.

729. *istuc* = propter istuc, quod tu dicis.

731. *quaere* means 'find' or 'look up my father', the sentence with *ut* being dependent on the notion of 'asking' which is merely implied and not distinctly expressed. Brix compares an analogous passage in

iam ego áperiam istaec túa flagitia. ME. sánan es? 38
quae méa flagitia? MA. pállas atque aurúm meum 39
domó suppilas *tú* tuae uxori ét tuae 40
degéris amicae. sátin haec recte fábulor? 41
ME. heu, hércle, mulier, múltum et audax ét mala 's. 31
tun tíbi surruptam dícere audes, quám mihi 32
dedit ália mulier, út concinnandám darem? 33
MA. haud míhi negabas dúdum surrupuísse te: 29
nunc eándem ante oculos áttines? non té pudet? 30
ME. quaeso hércle, mulier, sí scis, monstra quód bibam, 42
tuám qui possim pérpeti petulántiam.
quem tú *med* hominem *esse* árbitrere, néscio:

added by R. 734. *pallam* mss., emended by Vahlen Rh. Mus. XVI 635 (comp. v. 803). *pallam atque aurum quom meum* R. 735. *tu* om. mss., added by Müller Pros. p. 532. *clam* had been added by R. 738. *dicere hanc* R. after Bothe, but *hanc* is not in the mss. 740. *haud* (or *haut*) R., *at* mss. 744. *med* om. mss., added by R. *esse* om. mss., added by Camerarius, but placed here by R.—

the Mercator IV 4, 47 where Dorippa sends for her father: *Syra, i, rogato meum patrem verbis meis, ut veniat ad me iam simul tecum huc.*

732. *res ita nata est* = οὕτω πέφυκε τὸ πρᾶγμα. Pareus (Lex. Pl. p. 287) quotes Bacch. II 2, 40 *ut rem natam esse intellego* and Cas. II 5, 35, where the same phrase occurs as here. Hence also the phrase *e re nata*, 'according to the state of things' Ter. Ad. 295.

734. Menaechmus' wife exaggerates her husband's ill-deeds in using the plural *pallas*. This little artifice is very true to nature.

736. For the accentuation of *degéris* comp. note on v. 717. The verb is used in the same sense as *deferre* in other places. —*recte* = *vere*.

737. *multum* should be understood as an adverb. Menaechmus thinks that all the woman says to him is merely a pretence by which she hopes to get the robe from him.

740. *dudum*, 'not long since'. She alludes to v. 657 sq.

741. *ante oculos attines*, 'you hold it up before my very eyes'.

742. 'Monstra seu doce quod medicamentum bibam, quo tuam maledicentiam perferre possim. tralatio seu potius allegoria a medicis et pharmacopolis qui dant medicamenta quaedam quibus quis epotis aut venenum impune sumere potest aut iam sumptum tolerare atque adeo superare'. LAMB.

ego té simitu nóvi cum Portháone.
MA. si mé derides, át pol illum nón potes,
patrém meum, qui huc ádvenit. quin réspicis?
novístin tu illum? ME. nóvi cum Calchá simul:
eodém die illum vídi, quo te ante húnc diem.
MA. negás novisse mé? negas patrém meum?
ME. idem hércle dicam, sí avom vis addúcere.
MA. ecástor pariter hóc atque alias rés soles.

SENEX. MATRONA. MENAECHMVS II.

SE. ut aétas meást atque ut hóc usus fáctost, V 2.

arbitrere Luchs Hermes VI 266, *arbitrare* mss. 745. *si me tu B*, *simitu* Camerarius.—*Parthaone* R. after Camerarius, *porthaone* mss. 748. *Calcha* Priscian VI p. 702, *calchantes Ba*. 754. *pro-*

745. *simitu* is a Plautine word instead of *simul:* see our note on Trin. 223. *simitu cum Porthaone novi* means 'I know you as well as Porthaon', i. e. I know neither one nor the other. The reading of the mss. *Porthaon* has been defended by Bergk, who supplies a reference to Polyaenus VI 1, 6, where it is stated of Meriones: Μηριόνης δὲ, ἐπειδή τις ἤγγειλεν αὐτῷ πεπορθῆσθαι τὴν οἰκίαν, δεξάμενος τὸ οἰώνισμα ὄνομα ἔθετο τῷ παιδίῳ (a son who had just been born to him) Πορθάονα. Porthaon was the legendary father of Oeneus, king of Aetolia.

746. *at* is very emphatic at the head of the apodosis. In prose we might also use *tamen* or *attamen*.

747. *advenit* is the present, not the perfect.—*quin respicis*, 'won't you look round' to see the old man.

748. Menaechmus returns an answer in the same style as v. 745. *Calcha* is a heteroclitic ablative instead of *Calchante*, see Bücheler, Lat. Decl. p. 6.

749. *eodém* should be pronounced in two syllables, by way of synizesis.

750. This line is divided into two halves by the caesura falling after the third foot. This is highly effective in rendering the excited and angry speech of the infuriated woman.

751. In *sí avom* the hiatus is legitimate.—*vis* is somewhat strange instead of *velis* or *volueris*.

752. *hoc*, sc. facis: 'you behave in this affair just as you are in the habit of doing in other matters', i. e. always impudently.

ACT V., SC. II. The old man first recites a short canticum highly characteristic of his mind and manners. The metre is so well adapted to the situation that we almost fancy that we see the feeble old man tottering along as he pronounces each line.

753. *ut aetas meast* 'as well as my age shall permit me'.—

gradúm proferám, progredíri properábo.
sed íd quam mihí facile sít, haud sum fálsus.
nam pérnicitás deserít: consitús sum
senéctute: onústum geró corpus: víres
relíquere. ut aétas mala mérs est mala térgo!
nam rés plurumás pessumás, quom advenít, fert,
quas si *híc* autumem ómnis, nimís longus sérmost.
sed haéc res mihi ín pectore ét corde cúraest,

gredi mss., emended by Bothe. 755. *mihi facile siet* Bothe, *facile sit mihi* mss., *mihi non sit facile* R. 758. *mala est mer...mala ergost Ba*, *mala est mers mala est ergo* Nonius, *mala merx mala est tergo* Turnebus, Gruter, *malást merces tergo* R. We have followed Brix. 759. *fert Ba*, R., *affert Bb* and the other mss., and so Brix. 760. *si iam* R., *nunc si* Fleckeisen, *si hic* the present

The construction of *usus est* is the same as *opus est;* compare Ter. Hec. 327 with our note. So also Cist. I 2, 10 *tacere nequeo misera quod tacito usus est.* Amph. I 3, 7 *citius quod non factost usus fit quam quod factost opus.* Rud. II 3, 67 *iam istoc magis usus factost.* From these passages it appears that *hoc* may here be considered both as an ablative and as a nominative.

754. For *progrediri* comp. *congrediri* Aul. 246. See also Kühner, Ausf. Gr. I p. 559.

755. *quam* 'how little'.—*haud sum falsus* = *non me fallit.*

756. The expression *consitus sum senectute* seems to occur only here: Turnebus aptly compares Ter. Eun. II 2, 5 *pannis annisque obsitus.* Verg. Aen. VIII 307 *ibat rex obsitus aevo.*

757. Compare the analogous passage in the Mercator IV 1, 5 sq. where an old woman who is told to walk faster (*quin is ocius*) replies: *nequeo mecastor: tantum hoc onerist quod fero.* Dorippa then asks her: *quid oneris?* Syra: *annos octoginta et quattuor.*

758. *mers* is a Plautine form of the nom. instead of *merx:* see Ritschl's instructive disquisition in his Opusc. II 652 sqq. 777. The expression *merx mala* ('a bad piece of work') was also used of worthless persons (Cist. IV 2, 32. Pers. II 2, 56. Pseud. IV 1, 44. Truc. II 4, 55): see Pareus, Lex. Pl. p. 271.

759. Observe the omission of the copula *atque*, which may be due to the fact that *mala res* expresses only the one notion of 'misery'. In Greek we should certainly have to say *πολλὰ καὶ κακὰ πράγματα.*

760. *autumare* often means 'to recount'.—We should expect *sermo sit.* But *sermost* = *sermo est.*

761. *in pectore et corde*, *κατὰ φρένα καὶ κατὰ θυμόν.* Nearly the same phrase occurs Merc. III 4, 3 (*in pectore atque in corde*).

quidnam hóc sit negóti, quod fília sic
repénte expetít me*d*, ut ád sese irem.
néc quid id sít mihi cértius facit,
quód velit, quod mé*d* accersat.
verúm propemodúm iam sció, quid siét rei:
credó cum viró litigiúm natum esse áliquod.
ita ístaec solént, quae virós subservíre
sibí postulánt, dote frétae, feróces.
et ílli quoque haúd abstinént saepe cúlpa.
verúmst modus tamén, quoad pati úxorem opórtet,
nec pól filia úmquam patrem áccersit ád se,
nisi aút quid commísit *vir* aút iurgi est caúsa.
sed íd quicquid ést, iam sciam. átque eccam eámpse

Editor. The mss. have only *si*. 762 sq. are given according to the metrical arrangement of the mss. R. reads as follows:—

quidnam hóc sit negoti, quod fília repénte expetít me,
ad se ut írem,
nec quíd sit, mihí certiús prius facít, quod velít quodve
accérsat.

762. *med* Brix, *me* mss. 763. *quod* R., *quid* mss. (twice).—*me* mss., *med* Brix. 771. *commis*^{s}*i* *B*, *commissumst* R., *vir* added by Brix. (*nisi aut quid vir commisit aut iurgist causa* Seyffert Phil. XXIX p. 395). 772. *quicquid id est* mss., transposed by Bothe.

762. The metrical arrangement of this passage is, of course, anything but certain. As the text stands, we should consider the nom. -*a* in *filia* to be long. For this prosody comp. our Introd. to Aul. p. 12.—*sic repente* 'so quite of a sudden'.

763. *med* is an instance of prolepsis or anticipation of the subject of the dependent sentence.

763b. In prose we should have to say *neque certiorem me facit quid id sit*. For the expression used in the text (which appears to have been colloquial) we may compare Pseud. II 2, 4 *nimis velim certum qui mihi faciat, Ballio leno ubi hic habitat*. There is also in Plautus the phrase *certum facere aliquem*, e.g. Pseud. IV 6, 35 *epistula atque imago me certum facit*. *quod*=*propter quod*.

766. *istaec*=*istaece* (*istae*), just as *haec*=*hae*.—*ita* sc. *facere*.

767. *postulant*, ἀξιοῦσιν, aequum arbitrantur. LAMB.

768. *illi*, mariti.

769. In *modus* the final *s* should be dropped, thus reducing the word to a pyrrhich.—*quoad* should be treated as a monosyllable=*quod*.

770. *filia* '*my* daughter'.

ante aédis et éius virúm video trístem.
id ést, quod suspicábar.
áppellabo hanc. Ma. íbo *ad*vorsum. sálve multum, mí pater.
Se. sálva sis. salvaén advenio? sálvan accersí iubes?
quíd tu tristis és? quid ille autem ábs te iratus déstitit?
néscio quid vos vélitati éstis inter vós duo.
lóquere, uter meruístis culpam, paúcis: non longós logos.

773. *tristem virum video* mss., *tristem video* Bothe, R., *video tristem* Brix. 775. *advorsum* Pylades, *vorsum* mss. 776. *salven B*, emended by Gronovius. *salvan* Gronovius, *salven* mss. 778. *veliati B*. The right reading has been preserved by Festus and non potest'.)

776. The old man asks tenderly *salvaene advenio* 'do I find you in good health?' The expression is, however, rather strange, as *advenire* is not elsewhere construed with the dative, and Plautus would no doubt have preferred *ad te salvam advenio*, as he is fond of repeating the preposition after a compound verb. It is, therefore, possible that Plautus wrote *salvaen' amabo* 'is all in order, please?' for which phrase compare Stich. 8 and our note on Trin. 1177.

777. *autem* 'on the other hand'. Menaechmus stands aside, away from his wife, in consequence, as the old man thinks, of some quarrel (*iratus*).—*desistere* is here and below v. 810 employed in its original sense, 'to stand aloof'. This is extremely rare, if not confined to these two passages. (Lambinus reads *distitit* 'a verbo *disto*: non *destitit* a verbo *desisto*, quod hic locum habere

778. *nescio quid* should be taken as one word 'something or other'.—*velitor* (not a Ciceronian word) is used in a metaphorical sense easily understood. 'Significat senex filiam suam et Menaechmum leviter inter se propter aliquam sibi incognitam causam verbis contendisse'. Lamb. Comp. Rud. II 6, 41 sq. *equidem me ad velitationem exerceo: nam omnia corusca prae tremore fabulor.* Festus says *velitatio dicta est ultro citroque probrorum obiectio, ab exemplo velitaris pugnae.*

779. In prose: *uter vostrum meruerit.* The σύγχυσις of the construction will be readily understood. Compare below v. 1119.—*logi* (λόγοι) is used by Plautus, Terence, and even Cicero, chiefly of foolish talk. Nonius says *logi sunt sermones vel dicta ridicula et contemnenda.* (Lambinus justly draws attention to the παρήχησις in *longos logos*.)

MA. núsquam equidem quicquám deliqui: hoc prímum te absolvó, pater:
vérum vivere híc non possum néque durare ulló modo:
proín tu me hinc abdúcas. SE. quid istuc aútemst? MA. ludibrió, pater,
hábeor. SE. unde? MA. ab íllo, quoi me mándavisti, meó viro.
SE. écce autem litígium. quotiens tándem *ego* edixí tibi,
út caveres, neúter ad me irétis cum querimónia?
MA. quí istuc, mi patér, cavere póssum? SE. men intérrogas?
* * * * * * *
nísi non vis. quotiéns monstravi tíbi, viro ut morém geras?

Nonius.—*duo* Nonius, *duos* mss. 781. *hic vivere B.* (not the other mss.) 784. *ego* om. mss., added by R. 787. 'excidisse talem fere versiculum puto:
pól si sapias, sátis tu pro te, quíd opus sit factó, scias' R.

780. *nusquam* 'in no affair'.—*absolvere* is repeatedly used in the sense of 'despatching' or 'satisfying' some one. Instances are given by Pareus, Lex. Pl. p. 5. The sense is therefore 'with this answer I will satisfy you from the very beginning'.

781. *durare*, καρτερεῖν, 'to abide'. In the same way Alcmena says Amph. III 2, 1 *durare nequeo in aedibus.* (Lamb.)

782. *istuc* 'your complaint'.

783. *unde* = *a quo.*—The usual words of committing a wife to a husband's care are *committere* and *collocare*: but *mandare* (= *in manum dare*) appears to be a very appropriate expression, as a married woman was conceived to pass *e manu patris in manum viri.*

784. *ecce autem* expresses surprise and indignation: 'well, there we have a pretty quarrel!' Comp. Most. III 1, 131 *ecce autem perii.*—The old man's indignation is also expressed by *tandem.*

785. *neuter iretis* may be compared with *uter meruistis* v. 779. Comp. Epid. II 2, 73 *dederim vobis consilium catum, quod laudetis uterque.*

788. *nisi* 'but'—a sense it frequently has in Plautus.—*monstravi* is used as a synonym of *mandavi* or *praecepi*, whence also the construction with *ut.* Lambinus justly paraphrases 'quoties praecepi tibi, ut te viro morigeram praebeas'.

quód ille faciat, né id observes, quó eat, quid rerúm gerat.
Ma. át enim ille hinc amát meretricem ex próxumo. Se. sané sapit:
átque ob istanc indústriam etiam fáxo amabit ámplius.
Ma. átque ibi potat. Se. tuá quidem ille caúsa potabít minus,
sí illic, sive alibí lubebit? quae haéc malum inpudéntiast?
úna opera prohibére, ad cenam né promittat, póstules,
néve quemquam accípiat alienum ápud se. servirín tibi
póstulas virós? dare una *te* ópera pensum póstules,

789. *quid* mss. R., *quod* present Editor. 792. *tuan* Pylades, R., *tua* mss. 793. *si* Bothe, *sive* mss. 795. *se* Acidalius, *te* mss. 796. *te* om. mss., added by the present Editor. *illi*

789. The expressions are here nearly the same as v. 115, where the lady's 'observing' propensities are first mentioned by her husband.—In *quó eat* the hiatus is legitimate.

790. *at enim* 'but to be sure'; comp. n. on Trin. 705. —*hinc* should be joined with *ex proxumo*, comp. Aul. 287 according to our second edition. So also Asin. I 1, 37 sq. *filius quod amet meus istanc meretricem e proxumo Philenium.*

791. For *ob istanc industriam* comp. v. 123 above. Lamb. explains 'quia istam industriam et diligentiam adhibes in observando'.—*faxo* etc. 'I give you my word on it, he will love her all the more'.

793. Plautus does not employ *sive...sive*, but only *si... sive* (*seu*): comp. my note on Trin. 183.—*malum* is the popular interjection, which we had already above, v. 390.

794. *postules* ἀξιοίης ἄν, 'you might as well pretend'. *una opera* = the later adverb *unā*.

795. We should drop the *d* in *apud.*—*accipere* = *cena* or *epulis accipere*, 'to entertain some one at dinner'.—*servirin* = *servirene*. A short *e* was generally changed into *i* in the compounds, comp. *unde—undique*, *inde—indidem*. So also *tutene* = *tutin* in Plautus. See Ritschl, Opusc. II 556 sqq.

796. After *postulare* we find sometimes the accus. with the infinitive, even in those cases when the subject of the infinitive sentence agrees with that of the main sentence. See, however, also our critical note.

ínter ancillás sedere iúbeas, lanam cárere.
Ma. nón equidem mihi te ádvocatum, páter, adduxi, séd viro :
hínc stas, illim caúsam dicis. Se. sí ille quid delíquerit,
múlto tanto illum áccusabo, quám te accusavi, ámplius.
quándo te auratam ét vestitam béne habet, ancillás, penum
récte praehibet, méliust sanam, múlier, mentem súmere.
Ma. át ille suppilát mihi aurum et pállas ex arcís domo :

una R., *unad* Brix. 797. *carpere* mss., *carere* Varro de l. l. VII 54 p. 329 Sp. 800. *tanta BCD.* 801. *quándo curatam ét vestitam béne habet te* R. against the mss. See Vahlen Rh.

797. For *cārere* (=κείρειν) see the dict. s. v. and also *carminare.* Vaniček, Etym. Wörterb. p. 183. The expressions used in this line suggest an allusion to the tale of Hercules and Omphale.

798. This line furnishes a capital instance of the unsoundness of the theory which assumes in the metres of Plautus a coincidence between the metrical and the rhetorical accent. In the present line, *mihi* is evidently emphasized and yet stands in a thesis.

799. *hinc stas*=*a mea parte stas* 'you stand on my side'. Compare the French phrase 'vous vous placez de mon côté'.—*illim*=*illinc* (Poen. II 7; V 2, 27. 98. Most. II 2, 36). The suffix is familiar to everyone in *utrimque*=*ex utraque parte.* See Ritschl, Opusc. II 452 sqq.

800. In prose we should simply say *multo amplius* (or *magis*) without *tanto.* The same expression occurs Rud. II 6, 37 *ego multo tanto miserior.* In this construction we should consider *tantum* as a kind of substantive and *multum* as the adjective. A literal translation would be 'I am more miserable by far'.—*accusare* often means 'to blame'.

801. Compare the expressions used above, v. 120 sq.

802. *praehibet*=*praebet.* So also *debere*=*dehibere.*—*melius est* like the Greek ἄμεινόν ἐστιν, often without an exact reference to a comparison. Here we may easily supply *quam nunc habes retinere.* Compare Livy III 48, 3 *proinde quiesse erit melius* (sc. quam turbasse).

803. For *pallas* comp. v. 734. *arca* is often used in the sense of a chest, in which clothes are kept, *arca vestiaria* Cato R. R. 11, 3.—*domo* 'out of the house': comp. v. 645, 735.

mé despoliat, méa ornamenta clam ád meretrices dégerit.
Se. mále facit, si istúc facit: si nón facit, tu mále facis,
quae ínsontem insimulés. Ma. quin etiam núnc habet pallám, pater,
ét spinter, quod ad hánc detulerat: núnc, quia resciví, refert.
Se. iám ego ex hoc, ut fáctumst, scibo: *adíbo* ad hominem atque *ád*loquar.
díc mi istuc, Menaéchme, quid vos díscertatis, út sciam.
quíd tu tristis és? quid illa autem ábs te irata déstitit?
Me. quísquis es, quicquíd tibi nomen ést, senex: summúm Iovem
deósque do testís Se. qua de re aut quóius rei rerum ómnium?
Me. mé neque isti mále fecisse múlieri, quae me árguit

Mus. xvi 637. 803. *domo* Acidalius, *modo* mss. 804. *clam* Acidalius, *iam B.* 808. *sibo* mss., emended by Camerarius. *adibo* om. mss., added by R. in this place, but previously by Pylades after *hominem. adquemloquar B*, emended by Pylades. 809. *quid* R. in his note (see Becker, Studemund's Stud. i p. 146), *quod* mss. —*discertatis DaF* (R.), *dissertatis BCDb*, *disceptatis* Colvius. 810. comp. v. 777. Is this line an interpolation, or is it intentionally repeated? *tutrix es B*, with the correction *tristis* in the margin. *destituis* or similar corruptions are read in the mss. 812. *detestes*

805. *istuc*, cuius tu eum insimulas.

809. *discertare* (omitted in Smith's Dict.) seems to be an ἅπ. εἰρ. The sense is of course the same as *dimicare* 'to fight' on opposite sides. (A frequentative like *dissertatis* does not agree with the general sense of this line.)

810. See our crit. note.

811. For *quicquid nomen* compare the phrase *quid tibi est nomen.*

812. *deosque* is disyllabic by way of synizesis.—The old man is greatly astonished at the solemn commencement of Menaechmus' speech. Lamb. justly paraphrases 'qua de re aut ad quam rem ex rebus omnibus ita Iovem testaris?'

hánc domo ab se súrrupuisse *et* ábstulisse : déierat.
sí ego intra aedis húius umquam, ubi hábitat, penetraví *pedem*,
ómnium hominum exópto ut fiam míserorum misérrumus.
SE. sánun es, qui istúc exoptes, aút neges te umquám pedem
ín eas aedis íntulisse, ubi hábitas, insaníssume ?
ME. tún, senex, aís habitare méd in illisce aédibus ?
SE. tú negas? ME. nego hércle vero. SE. immo hércle ridiculé negas:
nísi quo nocte hac *éx*migrasti. cóncede huc *sis*, fília.

mss., *do testes* Gruter. 815. *et* om. mss., added by the present Editor. R. considers this line as the combined fragments of two which he supplies as follows : hánc domo ab se súrrupuisse [pállam, neque eam umquam ántidhac Fuísse illius quám me sibimet] ábstulisse déierat. *delurat B*, emended by Camerarius. 816. *pedem* om. mss., added by Pylades. 818. *nec ẽ umquam Ba*, corrected in *FZ*. 819. *intulis Ba*, *intulisse FZ*. 820. *me in B*, *metdin C*, emended by Gruter. 821. *tun* R. after Bothe. *immo hercle* Vahlen Rh. Mus. XVI 638, *inmo hece B*, *nimio hoc* R. *ridicule* Studemund, *ludere B*, *ludicre* R. after Pareus. 822. *hac* Camerarius, *ac* mss. *emigrasti* the Italian critics, *migrasti* mss., *exm.* R. *hac* mss., *huc* Camerarius. *sis* om. mss., added by Acidalius.

815. See crit. note. Menaechmus' brief assertion *deierat*, placed as it is at the end of the line, produces a very strong effect. Compare v. 86 above, where we have the emphatic statement *nugae sunt eae*.

816. The expression is very full, as *ubi habitat* is, properly speaking, quite superfluous after the genitive *huius*.—For the phrase *penetrare pedem* comp. note on v. 400 above.

817. *exopto* 'I wish from the bottom of my heart', i.e. quite sincerely.

819. We might almost expect *ubi* TU *habitas* 'where you live yourself'. In the following line we have *med* in a very emphatic position.

821. *vero* is used by Menaechmus in its usual sense, 'indeed'; but the old man rejoins as if it were the same as *serio*. 'No', he says, 'you rather deny this merely by way of joke—unless you have removed last night'.

822. *nocte hac* = *dum somnias*. The general sense is 'unless you have removed in your dreams': 'proinde quasi dicat, usque ad hodiernum diem semper in his aedibus habitasti'. (LAMB.) The old man con-

quíd tu ais? num hinc éxmigrastis? MA. quem ín locum aut *quam* ob rem, óbsecro?
SE. nón edepol sció. MA. profecto lúdit te hic: non tú tenes?
iám vero, Menaéchme, satis iocátu's: nunc hanc rém gere.
ME. quaéso, quid mihi técumst? unde aut quís tu homo's? *sanán* tibi
méns est aut adeo ísti, quae moléstast mihi quoquó modo?
MA. víden tu illic oculós livere? ut víridis exoritúr colos
éx temporibus átque fronte: ut óculi scintillánt, vide.

823. *exmigrasti B*, *emigrastis* Acidalius. *quam* added by Beroaldus. 824. *tute* mss., *te* R., *tu* Müller, Nachtr. p. 129, Brix. 825. *iocatus es* R. after Camerarius, but *es* is not in the mss. *gere* Studemund and A. Spengel; *agere* mss., *age* Camerarius, R. 826. *sanan* om. mss., added by Weise, R. 827. *mens est* om. mss., added by Weise, R. *mihi molesta est* mss., emended by R. 828. *illic* R., *illi* mss. *uirere* or similar corruptions are read in the mss., emended by R. 830. 'lacunam signavi: ubi enim aiunt

tinues to speak in a jesting and jocular manner. Hence also his question to his daughter whom he induces to come nearer and approach her husband.—Plautus often keeps the *x* in compounds of *ex*, where later Latinity employs a simple *e*.

823. 'What do you say? You have not removed from here, after all?'

824. *ludit te = ludibrio te habet* (v. 782 sq.).—*non tu tenes?* 'don't you perceive so much as that?'

825. We should drop the final *s* in *satis*.—*hanc rem gere* 'give your mind to the present business' ('attende animum ad id negotium quod agimus' LAMB.): comp. Pseud. I 2, 61 *sed tace nunc atque hanc rem gere.*

828. *illic = illice.*—For the whole situation we may compare Capt. III 4, 63 sqq.—For the *viridis colos* of the eyes of an angry person Brix compares Curc. II 1, 15 *quis hic est homo cum conlativo ventre atque oculis* HERBEIS? 'Ben Jonson seems plainly to have imitated this passage. "*Lord, how idly he talks, and how his eyes sparkle! he looks green about the temples! do you see, what blue spots he has?*" The Silent Woman IV 4'. R. WARNER.

829. Compare Capt. III 4, 62 *ardent oculi.*—For the gap marked after this line see our crit. note.

* * * * * *

ME. heí mihi, insaníre me aiunt, últro quom ipsi insániunt. 90
MA. út pandiculans óscitatur. quíd nunc faciam, mí pater? 80
SE. cóncede huc, mea gnáta, ab istoc quám potest longíssume. 81
ME. quíd mihi meliust quám *ut*, quando illi me ínsanire praédicant, 78
égo*met* me adsimulem ínsanire, ut íllos a me apstérream? 79
eúoe Bacche: heu, Brómie, quo me in sílvam venatúm vocas? 82
aúdio, sed nón abire póssum ab his regiónibus:
íta illa me ab laevá rabiosa fémina adservát canis:
póste autem illic hírcus calvos, quí saepe aetate ín sua 85
pérdidit civem ínnocentem fálso testimónio.
SE. vaé capiti tuo. ME. écce Apollo éx oraclo mi ímperat,

eum insanire?' R. 831—5 arranged in this order by Acidalius. 834. *ut* om. mss., added by R., N. Pl. Exc. I p. 42 (not in his edition). 835. *ego* mss., *egomet* Müller Pros. 730. *ego me ut* R. 839. *post te* mss., *poste* R. *illi circo salus* mss., *illic hircus alius* Beroaldus, R.; *calvos* is Müller's conjecture, Pros. p. 730 note. 841. *mihi ex orac(u)lo* mss., corrected by R., who subsequently

833. *quam potest longissume* 'as far away as it is possible'.

834. A sentence with *ut* is read after *melius est* in several passages, e.g. Aul. 76 sq. Brix quotes also Pseud. IV 7, 19. Rud. I 4, 1. (II 2, 22 ?) IV 4, 145.

836. *Bromius* (Βρόμιος, from βρέμω) is one of the many names of Bacchus.

838. *femina canis* 'a bitch': compare Truc. II 2, 29 *musca femina* 'a female fly'. In the Casina II 5, 12 we likewise find a quarrelsome, ill-tempered woman designated as *canis.*—*adservare* = *observare* or the simple *servare.* Comp. below v. 851, 954.

839. *poste* is the archaic form of the preposition *post*, by which a complete analogy is established in the formation of *poste* and *ante.* See Corssen I 183, who shows that the *e* is an ablatival suffix.—*aetate in sua* 'in his life'.

841. The hiatus in the cae-

út ego illic oculós exuram lámpadibus ardéntibus.
MA. périi, mi patér: minatur míhi oculos exúrere. 89
SE. fília, heus. MA. quid ést? quid agimus? SE. quíd, si ego huc servós cito? 91
íbo, adducam qui húnc hinc tollant ét domi devínciant,
príus quam turbarúm quid faciat ámplius. ME. hem, iám reor,
ni óccupo aliquod míhi consilium, hí domum me ad se aúferent.
púgnis me votás in huius óre quicquam párcere, 95

preferred *mi ex oraclod* N. Pl. Exc. I p. 64, followed by Brix. Possibly Plautus wrote *nunc mi ex óraclo ímperat.* 842. *illic* R., *illi* mss. *lampadis* Fleckeisen. 846. *hem, iam reor* R., *enim erco* mss. 847. *aliquid* mss., corrected by an Italian critic. 848. *men* R.

sura of this line may perhaps be considered dubious, as there is no strong pause after *Apollo.* See the crit. note.

842. *illic*=*illice* (dative).—Though the present reading *lámpadibūs ardéntibus* may be maintained as an instance of the original long quantity of the dative and ablative suffix *-bus*, it is highly probable that Plautus himself wrote *lampadis*, as he generally adopts latinized forms of Greek words. Comp. δᾷς, δᾷδα=*taeda.* Priscian VII 53 (p. 330 H.) quotes the accusative *lampadem* from Plautus (Cas. IV 4, 16), but there also we should probably write *lampadam.* See Bücheler, Lat. Decl. p. 6, and Kühner, Ausf. Gr. I p. 320.

844. *quid si...cito?* 'what do you think, if I *were* to call the servants here?'

845. It is rather strange that the old man does not afterwards carry out his intention, but remains where he is. We should suppose that Menaechmus anticipates the old man's plan and by placing himself between the house and him, finally contrives to leave the stage before servants can be called out to bind him.

846. In *ámpliūs* we have an instance of the original long quantity of the suffix of the comparative. It is not necessary to assume that the long quantity is due to the pause caused by the change of speakers.

847. Observe the hiatus in caesura.

848. *votas*=*vetas.* Menaechmus feigns to address Apollo. *huius*=*mulieris.*—*quicquam parcere* in the negative sentence is said just as we might say *nihil parcere* 'to refrain not a whit'.

ní iam *ex* meis oculís abscedat máxumam in malám crucem ?
fáciam quod iubés, Apollo. SE. fúge domum quantúm potest,
ne híc te obtundat. MA. fúgio. amabo, ádserva istunc, mí pater,
né quo hinc abeat. súmne ego mulier mísera, quae illaec aúdio ?
ME. haúd male illanc *á me* amovi. núnc hunc inpuríssumum,
bárbatum, tremulúm Tithonum, Cúcino prognatúm patre,

against the mss. 849. *ex* om. mss., added by Camerarius. *in malam magnam crucem* mss., emended by R. 850. *potest B*, *potes* the other mss. 853. *a me* om. mss., added by Bothe. 854. *titanum* mss., emended by Meursius. *cygno B* and the other mss. of Plautus, CVC.NO. the Bamberg ms. of Priscian, whence R. elicited *Cucino. prognatum* mss. of Plautus, *qui cluet* Priscian; but there is no reason to prefer this to the reading of our mss., which are generally superior to Priscian's citations, nor is it necessary to assume that *prognatum* arose from the parallel passage v. 408. *qui cluet Cucino patre* Brix following R.'s 'second

849. The expression *in malam magnam crucem* (here given by the mss.) is nowhere else read in Plautus, who often uses *ire in malam crucem* or *in malam rem*, and invariably *in maxumam malam crucem.*

850. *quantum potest* 'as quick as possible'.

851. In the present instance the hiatus might be easily removed by adding *te* after *amabo.* It is, however, quite unnecessary to do so.

852. 'An unhappy wife am I to hear all this'. R. WARNER.

853. *haud male* is a litotes equivalent to *optume*, *perbene* 'rather cleverly'.—*impurus* is an epithet often applied to panders (*lenones*) ; it always conveys a sense of moral baseness, just as we might say 'a filthy wretch'.—We should observe the anacoluthia in this line and v. 855. Here Menaechmus commences his sentence as if he were going to continue *iubes comminui artuatim.*

854. *Tithonus* (Τιθωνός) is well known as the shrivelled-up husband of Aurora. Hence Menaechmus compares the old man to a 'bearded and tottering old Tithon'. Tithon was not, however, the son of *Cygnus* (Κύκνος), but of Laomedon, king of Troy. 'Plautus makes the mistake designedly, as the speaker is feigning himself mad' (WARNER). Lambinus opines 'Cycno prognatum patre dicit, propterea quod cano capite esset'. *Cucinus* is the original Plautine

íta mihi imperás, ut ego huius mémbra atque ossa atque ártua
cómminuam illo scípione, quem ípse habet. Se. dabitúr malum,
mé quidem si attígeris aut si própius ad me accésseris.
Me. fáciam quod iubés: securim cápiam ancipitem atque húnc senem
ósse fini dédolabo ássulatim *ei* víscera.
Se. énim vero illud praécavendumst átque adcurandúm mihi.
sáne ego illum metuo, út minatur, né quid male faxít mihi.
Me. múlta mihi imperás, Apollo. núnc equos iunctós iubes

thoughts', Rh. Mus. x 447. 855. *artus B* (not the other mss.). 859. *osse tenus dolabo et concidam assulatim viscera* R. (comp. his Opusc. ii 252), but the ms. reading has been justly defended by Teuffel Jahrb. 1869 p. 485 and maintained by Brix. *ei* om. mss., added by Brix. 860. *adcura dum si A*, emended by the Italian

form, compare *techina*=τέχνη, *drachuma* = δραχμή, *Alcumena* = Ἀλκμήνη, *Alcumaeus* = Ἀλκμαίων, *mina*=μνᾶ. A complete list of these formations is given by Kühner, Ausf. Gr. i p. 87. See also our crit. note.

855. The plural *artua* appears to occur only here (elsewhere *artus*): there are, however, sufficient analogies (*pecua tonitrua* etc.) for which see Kühner, Ausf. Gr. i p. 242.

856. The old man lifts up his stick and threatens to strike Menaechmus, if he attempts to attack him.

858. *ancipitem* 'ἀμφήκη, ἀμφίθηκτον, ἀμφίστομον, utrimque secantem' Lamb. As Brix observes, Varro ap. Non. 79 designated a two-edged axe as *bipennis securis.*

858 sq. We have here an anacoluthia, as we should naturally expect *huic seni.* This deviation from the ordinary construction appeared so intolerable to Ritschl as to induce him to make a rather violent change in the following line. See crit. note.

859. *fini* is used as a preposition in the present passage and in Cato R. R. 28, 2 *operito terra radicibus fini.* Compare the Italian preposition *fino.*

861. *illum metuo ut minatur* 'I begin to be afraid of him from the way in which he threatens me'. We should therefore explain *ut minatur* as equivalent to *ex minis eius.*

862. *equos iunctos* 'dixit ut

cápere me indomitós, ferocis, átque in currum inscéndere,
út ego hunc proterám leonem vétulum, olentem, edéntulum.
iam ádstiti in currúm: iam lora téneo, iam stimulum ín manu.
ágite equi, facitóte sonitus úngularum appáreat:
cúrsu celeri fácite inflexa sít pedum perntícitas.
SE. míhin equis iunctís minare? ME. écce, Apollo, dénuo
mé iubes facere ínpetum in eum, qui *híc* stat, atque occídere.
séd quis hic est, qui mé capillo hínc de curru déripit?
ímperium tuóm demutat átque edictum Apóllinis.

critics. 862. *mi* R. 864. *etulum* mss., emended by Gulielmius. *edentius* mss., emended by Pius. 865. *stimulus iam in manust* R. against the mss. *manust* mss., *manu* Brix. 867. *inflexu* mss., emended by Dousa. 869. *hic* om. mss., added by Bothe. 872.

secernat ab ephippiatis qui singulares currunt aut gradiuntur et singuli a singulis sessoribus reguntur neque currum trahunt: quos κέλητας Graeci vocant. sic *iunctos leones* Vergilius dixit lib. III Aeneidos [113] *et iuncti currum dominae subiere leones*, et *iunctos equos* lib. XII [735] *cum primum in proelia iunctos Conscendebat equos*'. LAMB.

864. *olentem* 'stinking'.

865. Brix appropriately compares Merc. v 2, 90 *iam in currum escendi, iam lora in manus cepi meas.* The phrase *in manu tenere* occurs also Trin. 914. See the crit. note.

866. This and the following line are evidently imitations of some tragic scene or rather reproductions of tragic phraseology. In the present line, the expression *sonitus ungularum apparet* is certainly unusual instead of *exauditur*. In v. 867 we may notice the twofold alliteration in *Cursu Celeri*, and in *Pedum Pernicitas*. It is, moreover, foreign to the easy and plain style of comedy to say *pedum pernicitas inflexa est* instead of *pedes pernices inflexi sunt*.

868. In the present instance it would be easy to remove the hiatus in the caesura by writing *minaris* instead of *minare*. It is, however, certain that Plautus himself did not choose to avoid this hiatus. Compare also v. 870.

871. The genitive *Apollinis* is equal to *tuom*, and therefore unnecessary at the end of the sentence. It is, however, possible that *Apollinis* is added with a certain amount of em-

SE. heu, hércle morbum acútum. di, vostrám fidem:

* * * * * *

vel híc, qui insanit, quám valuit pauló prius:
ei dérepente tántus morbus íncidit.
ibo átque accersam médicum iam quantúm potest.

ME. iamne ísti abierunt quaéso ex conspectú meo, V 3.
qui ví me cogunt, út validus insániam?
quid césso abire ad návem, dum salvó licet?

* * * * * *

vosque ómnis quaeso, sí senex revénerit,
ne me índicetis, quá platea hinc aufúgerim.

acrem ac durum mss., *acutum* A. Spengel, *morbum hercle acrem ac durum* R. 873. The gap was first pointed out by R. 877. *válidus ut vesaniam* Bothe. I should rather expect *sanus ut vesaniam.* 879. 'intercidit talis fere versiculus:
facésso hercle ex his túrbis iam quantúm potest' R.
881. *ne ei iam indicetis* R., *nime ind.* mss. Comp. Vahlen, Rh. Mus. XVI 638.

phasis: '*mutat edictum Apollinis*, cuius tamen edicta minime mutari fas est'.—We should probably assume that after these words Menaechmus throws himself on the ground in simulated frenzy.

872 sq. After this line we should assume a gap in which an observation was made of a general bearing, e. g. *homúnculorum víres quam pereúnt cito!* This is then exemplified by the present instance of Menaechmus. For *vel* in the following line compare below v. 1042.

877. The pronunciation *validus* is not in keeping with the general habit of Plautus. See our crit. note.

878. *salvo*, sc. *abire*, 'while I can get off uninjured'.

880 sq. are addressed to the spectators. Though it may be said that this destroys the illusion of the performance, it cannot be denied that it produces also a very ludicrous effect. Similar instances are not uncommon in Plautus and Aristophanes.

881. *me* is a case of anticipation of the subject of the dependent sentence.

ACTVS V.

Senex.

Lumbí sedendo, óculi spectandó dolent,
manéndo medicum, dúm se ex opere récipiat.
odiósus tandem víx ab aegrotís venit.
ait se óbligasse crús fractum Aesculápio,
Apóllini autem brácchium. nunc cógito,
utrúm me dicam dúcere medicum án fabrum.

882. *sedendod* R., N. Pl. Exc. I 72; in his edition he inserted *mi*. 886. *brachium* R., Brix. 887. *medicum ducere* R.

Act V. Sc. III. The old man had waited a long time for the physician's coming home. When that happened, he had talked with him and told him in general of Menaechmus' disorder. He had then quitted him and was now waiting for him again, while some business within doors detained him. All this requires a long interval of time, as long at least as poets ever ought to suppose between two successive acts. R. Warner, who was the first to introduce the present distribution into acts, in 1772—a considerable time before Bothe, to whom Ritschl ascribes it.

882. *spectando* 'with looking out'. He had been straining his eyes to see if the physician was coming.

883. *manendo medicum* is justly explained by Brix as equivalent to *dum maneo*. Comp. Ter. Andr. 938 *animus commotust metu, ope, gaudio, mirando hoc tanto tam repentino bono*, where Donatus says that *mirando* = *dum miror*.—*dum se ex opere recipiat* 'while this same doctor from his patients comes'. (Warner.)

884. The physician renders himself *odiosus* by his boasting. A few instances of his vainglorious assertions are given in the following lines. He pretends to be a physician 'fit for the gods'.

887. The plain sense is *nunc dubius haereo, utrum medicum ducam an fabrum*. The introduction of *dicere* into such a sentence as this has the effect of lengthening it; it is, however, very common in Latin.—There is no reason to change the order of words such as it is given by the mss. We may, if we choose, consider the final *e* in *ducere* to appear in its original long quantity—though it is not

atque éccum incedit. móve formicinúm gradum.

Medicvs. Senex.

Me. quid illi ésse morbi díxeras? narrá, senex. V 4.
num láruatust aút cerritus? fác sciam.
num eúm veternus aút aqua intercús tenet?
Se. quin eá te causa dúco, ut id dicás mihi
atque íllum ut sanum fácias. Me. perfacile íd quidemst.
sanúm futurum, méa ego id promittó fide.

against the mss. 889. *esset illi* mss., emended by R. 890. *laruatus* mss., *laruatust* R. 894, 5, 6 are given in the order of the

absolutely necessary to do so.—If the physician set a broken leg of Aesculapius himself, he may be styled *medicus;* if he merely mended a broken statue of Aesculapius, he would be more justly called a *faber.*

888. *incedere* denotes a slow and stately kind of walking; see note on Aul. 47. Ibid. 49 we find the expression *testudineus gradus*, which may be well compared with the phrase read in our text. Lamb. says 'incedit formicarum in morem, quarum gradus est minutissimus ac spississimus', and Muretus makes the pointed observation 'formicae multum quidem movent, sed parum promovent'.—For the prosody of *móvĕ* see Introd. Aul. p. 25 sq.

Act V. Sc. iv. 889. The physician wants to be free from the trouble of making a diagnosis himself.

890. In Plautus *larua* is always trisyllabic; comp. Aul. 634. Nonius p. 44 gives the following explanation:—*cerriti et laruati, male sani et aut Cereris ira aut laruarum incursatione animo vexati. Plautus Amphitryone; láruatust édepol hominem míserum medicum quaéritat.* [See Ussing's Plautus, i. p. 67.] *idem qui supra in Amphitryone quasi advenienti morbo medicati iuvem* [this passage is corrupt; Ussing reads *quaese advenienti morbo medicamen tamen*]: *tu certe aut laruatus aut cerritus es* [see Ussing, p. 65]. We may also compare Amph. ii 2, 144 sq. *quaeso quin tu istanc iubes Pró cerrita circumferri?* A. *edepol qui factost opus: Nam haéc quidem edepol laruarum plenast.* So also Horace, Sat. ii 3, 278 *cerritus fuit, an commotae crimine mentis Absolves hominem?*

891. The *veternus* (a symptom of brain-disease) and the *aqua intercus* are repeatedly mentioned by other writers, e.g. Horace and Cicero.

892. *ea* is monosyllabic.

894. *mea fide* 'on my word'.

SE. magná cum cura ego íllum curarí volo.
ME. quin sóspitabo plús sescentos ín dies.
ita illúm cum cura mágna curabó tibi.
SE. atque éccum ipsum hominem. ME. ópservemus, quám rem agat.

MENAECHMVS I. SENEX. MEDICVS.

ME. édepol ne hic diés pervorsus átque advorsus mi óptigit: V 5.
quaé me clam ratús sum facere, ea ómnia *hic* fecít palam
párasitus, qui mé conplevit flágiti et formídinis,
méus Vlixes, suó qui regi tántum concivít mali
quem égo *hodie* hominem, sí quidem vivo, *ví* vita evolvám sua.

mss., but R. places them as follows: 896, 895, 894. 894. *me aevo id B*, emended in *DFZ*. 896. *sospitabo* R. (or Scaliger), *suspirabo* mss. *sescenta* mss., emended by Camerarius. *die* R. against the mss. 897. *ego illum* mss., *ego* om. R. 900. *quem eclam B*, emended by R. (who, however, adds *quom* at the beginning of the line). *ea omnia* mss., *omnia ea* R. after Bothe. *hic* om. mss. (R.), added by Müller Pros. p. 15 sq. 903. *hodie* om. mss., added by Müller Pros. 709, *hercle* R., *homonem* (without any addition) Brix.

895. The old man says 'you should not treat this as such an easy matter, as I wish you to be very careful in your treatment of him'.

896. 'I'll make him a sound man for ever so long'. *sescenti* often means 'ever so many': see our note on Trin. 791.

ACT V. Sc. v. Menaechmus of Epidamnus returns now and is supposed to be the madman the old man and the physician are in quest of; this supposition is confirmed by some ridiculous questions and answers which pass between them. They resolve to carry off Menaechmus by force to the physician's house, there to cure him.

899. *pervorsus* is nearly the same as *malus;* the word is intentionally selected on account of the jingle with *advorsus*.

901. For the construction of *complere* with a genitive (by no means rare in archaic and silver latinity), see note on Aul. 451.

902. *meus Vlixes* 'qui mihi erat Vlyssis instar, quo utebar consiliario et administro in meis rebus difficilibus, ut Agamemnon Vlysse in suis rebus dubiis ac formidolosis temporibus'. LAMB. *rex* is the designation repeatedly bestowed by parasites on their rich patrons.

903. For *si vivo* (which

séd ego stultus súm, qui illius ésse dico, quaé meast:
meó cibo et sumptu éducatust: ánima privabó virum.
cóndigne autem haec méretrix fecit, út mos est meretrícius:
quía rogo pallam, út referatur rúrsum ad uxorém meam,
míhi se ait dedísse. heu, edepol né ego homo vivó miser.
SE. aúdin quae loquitúr? MED. se miserum praédicat. SE. adeás velim.
MED. sálvos sis, Menaéchme. quaeso, cúr apertas brácchium?
nón tu scis, quantum ísti morbo núnc tuo faciás mali?
ME. quín tu te suspéndis? SE. ecquid séntis? MED. quid ni séntiam?
nón potest haec rés ellebori únguine optinérier.

vi om. mss., added by Bergk Beitr. I 70, *vita iam* R., *vitad evolvam* Bücheler and R. Neue Pl. Exc. I 64. 904. *mea est* Camerarius, *mea sit* mss. 913. *uno unguine* Müller (in order to avoid the hiatus) Pros. p. 578. *unguine* is a splendid emendation of

does the service of an asseveration) see our note on Aul. 565. *vita evolvere* is a somewhat forced expression instead of *vita privare*. Observe the frequent alliterations in this line.

905. *educatust* 'fed up'; comp. note on v. 98.

906. For the sense of *condigne* comp. our note on Aul. 462.

908. *vivo = sum;* comp. note on Aul. 416.

910. It is anything but necessary to assume that a line has dropped out before this, as was done by Ladewig. The physician comes upon Menaechmus with his salutation and his questions, without leaving him time to answer the first or even to notice his approach.—We should assume that Menaechmus had buried his head in his hands, and in so doing had uncovered his arm, as his *pallium* would then naturally fall back.

912. Menaechmus is in a very bad temper, owing to his adventures during the afternoon, and therefore returns a somewhat rough answer to the inquiries of the officious quack.

913. 'This case cannot be cured with an ointment of hellebore'. The observation is of course addressed to the old man, and not to Menaechmus. Hellebore was used as a sovereign remedy against insanity. See Hor. Sat. II 3, 82 sq. Ep.

séd quid ais, Menaéchme? Me. quid vis? Med. díc mihi hoc quod té rogo:
álbum an atrum vínum potas? Me. quíd tibi quaesitóst opus?
Med. * * * * Me. quín tu is in malám crucem?
Se. iam hércle occeptat ínsanire prímulum. Me. quin tú rogas,
púrpureum panem án puniceum sóleam ego esse an lúteum?
sóleamne esse avís squamossas, píscis pennatós? Se. papae,
aúdin tu, ut delíramenta lóquitur? quid cessás dare
pótionis áliquid, prius quam pércipit insánia?

Lachmann's, *iungere* mss. 916. R. supplies *mágni refert quí colos sit.* 917. *tu rogas* Bothe, *tu me interrogas* mss. 919. *squamosas*

II 2, 137. Lucian, vit. auct. 23 οὐ θέμις γενέσθαι σοφόν, ἢν μὴ τρὶς ἐφεξῆς τοῦ ἐλλεβόρου πίῃς. The proper spelling is without the *h*, though the dictionaries still prefer to register the word under H.

916. See our crit. note. Menaechmus is indignant at these prying questions, as he is not acquainted with the motive which prompts them. The physician would then inform him that the colour of the wine was of great importance for the health of a patient.

917. The diminutive *primulum* recurs below v. 1116. See also Ter. Ad. 289.

919. The spelling *squamossas* is here given by the ms. *B*, and has therefore been retained in our edition, though there is no doubt that Plautus himself did not write so, as the doubling of consonants was not practised in his time. But the *ss* in the suffix *osso-* is memorable as a trace of an *n* originally contained in it, as the archaic form was *onso-* or rather *ontio-*, corresponding to the Greek όεις, i.e. οεντ.—See our note on Trin. 37.

920. *deliramenta* 'stuff and nonsense', λήρους καὶ φλυαρίας. The phrase *deliramenta loqui* occurs also Amph. II 2, 64. Capt. III 4, 66.

921. The suffix of the third person sing. *it* appears long in *pércipīt;* see Introd. to Aul. p. 16. It should, however, be observed that we should expect *percipiat*, were we to go by the rules of Ciceronian syntax.—For the expression itself, Lambinus aptly compares Amph. V 1, 66 *nam mihi horror membra misero percipit dictis tuis.*

MED. máne modo: etiam pércontabor ália. SE. occidis fábulans.
MED. díc mihi hoc: solént tibi umquam óculi duri fíeri?
ME. quíd? tu me lucústam censes ésse, homo ignavíssume?
MED. díc mihi, en umquam íntestina tíbi crepant, quod séntias?
ME. úbi satur sum, núlla crepitant: quándo esurio, túm crepant.
MED. hóc quidem edepol haú pro insano vérbum respondít mihi.
pérdormiscin tu úsque ad lucem? fácilin tu *ob*dormís cubans?

is the emendation of Italian critics, *quam ossas B.* 922. *fabulans* Acidalius, *fabulam* mss. 924. *tun* R. after Bothe, against the mss. 925. *me hic numquam* mss., emended by the Italian critics and Gulielmius. 928. *tu* in the first place om. mss., added by R. *dormis curans* mss., emended by Scioppius and Acidalius. 929. R.

922. For *occidis* see our note on Aul. 148. The old man is losing patience with the physician's prolonged interrogatory.

923. 'Do your eyes ever feel hard?' i.e. oppressed with a certain feeling of heaviness. This is likewise a sign of affections of the head and of the brain.

924. *lucusta* is a well-attested form instead of *locusta.* The word is, however, related to the root *loqu-* ('sound, speak') and properly denotes the 'sounding animal'. Vaniček, Etym. Wört. p. 133.—Lambinus aptly quotes Pliny, N. H. XI 37, 55 *locustis squillisque magna ex parte sub eodem munimento praeduri eminent* (*oculi*).

925. For *en umquam* comp. note on v. 143.—*quod sentias* 'as far as you can perceive'.

926. *nullus* frequently stands for an emphatic *non* in the comic poets and in the affected style of their imitators in the second century of the Christian era.—Comp. Cas. IV 3, 6 *mihi inanitate iam dudum intestina murmurant.*

927. *hau pro insano*, οὐ κατὰ μαινόμενον, 'not as a madman would speak'. *hau* is very common in Plautus, but only before consonants.

928. The physician's questions are exactly the same any practitioner would put now-a-days under similar circumstances.—*facilin* = *facilene*, according to the observations made on v. 795.—*cubans* 'when you go to bed'.

ME. pérdormisco [*sí* * * * * *:
óbdormisco] sí resolvi árgentum, quoi débeo.
MED. * * * * * * *
* * * * * * * *
ME. quí te Iuppitér dique omnes, pércontator, pérduint.
MED. núnc homo insaníre occeptat. de íllis verbis cáve tibi.
SE. ímmo melior núnc quidemst de vérbis, praeut dudúm fuit:
nám dudum uxorém suam esse aiébat rabiosám canem.
ME. quíd ego dixi? SE. insánis*ti*, inquam. ME. égone? SE. tu istic, quí mihi
étiam me iunctís quadrigis mínitatu's prostérnere.
ME. * * * * * * *
SE. égomet haec te vídi facere: égomet haec te*d* árguo.
ME. át ego te sacrám coronam súrrupuisse Ióvi *scio:*

supplies as follows:—
pérdormisco [si me flore satis complevi Liberi,
obdormisco] si resolvi argentum quoí *ego* debeo.
931 sq. 'desunt duo nisi fallor versus, quorum prior simili sententia fuerit oportet atque v. 927, altero denuo Menaechmum percontabatur medicus' R. 933. *perdunt* mss., emended by Pius. 935. *nestor B*, *noster* R., *melior* Brix. 937. *insanisti* R., *insanus* mss. 939. 'Menaechmi responsum hic interciderit necesse est' R. 940. *te* mss., *ted* Guyet, *haece te arguo* R., who subsequently preferred *ted* (N. Pl. Exc. I 37). 941. *Iovis* mss., *Iovis scio* R., *Iovi*

930. 'I soon fall asleep, when no cares as to the payment of debts weigh upon me'.

933. For *qui* in curses and exclamations see note on v. 308. Trin. 923.—*percontator* 'inquisitive fellow'. Hor. Ep. I 18, 69 *percontatorem fugito*.

934. *de* 'with respect to'. The words *de illis verbis cave tibi* are addressed to the old man, whom the physician bids beware of Menaechmus as soon as he begins to speak in this wild and excited manner.—For the prosody of *cávĕ* see Introd. to Aul. p. 24 sq.

935. *de verbis* 'to infer from his expressions'.—For *praeut* see note on v. 376.

941. Menaechmus considers the old man's accusation as

ét ob eam rem in cárcerem ted ésse conpactúm scio:
ét postquam es emíssus, caesum vírgis sub furcá scio:
túm patrem occidísse et matrem véndidisse etiám scio.
sátin haec pro sanó male dicta mále dictis respóndeo?
Se. óbsecro hercle, médice, propere, quídquid facturú's, face.
nón vides hominem ínsanire? Med. scín quid facias óptumumst?
ád me face uti déferatur. Se. ítane censes? Med. quíppini?

scio Camerarius. 942. *te deesse B*, emended by Camerarius. 943. *suffurca Ba*. 946. *medice* the Italian critics, *maledice* mss. *facturus* the editions before R. *si quid facturu 's face* Luchs Hermes VIII 118 sq. 947. *optumum* R. against the mss. 948. *ut id refera-*

quite extravagant and therefore says that he might with equal probability and justice bring similar exaggerated charges against his father-in-law. For the sacrilegious theft mentioned in this line we may refer to our note on Trin. 84.

942. Lamb. compares Amph. I 1, 3 *quid faciam nunc, si tres viri me in carcerem compegerint?*

943. 'Sic caedebantur servi qui aliquid admiserant'. Lamb. —*es* 'thou art' is always long in the comic poets, as has been previously observed.

944. Menaechmus brings the gravest and most extravagant charges against his father-in-law. Lambinus cites the example of Aristogiton, 'quem Demosthenes testibus probat patrem in carcere deseruisse ac prodidisse, mortuum non sepelivisse, iis qui sepelissent pretium sepulturae non persolvisse, matrem verberasse, sororem vendidisse'.—Observe the vehemence of Menaechmus' tone which appears also in the repetition of *scio* at the end of each line.

947. The construction is *scin quid optumumst facias* (= *facere* in Ciceronian syntax). We often find the subj. after *optumumst:* e.g. Aul. 559 sq. *tum tu idem optumumst Loces ecferendum.*

948. *quippini* (instead of *quippeni*, see note on v. 795) means 'why not?' i.e. of course I mean it.

íbi meo arbitrátu potero cúrare hominem. SE. age, út lubet.
MED. élleborum potábis faxo *hos* áliquos vigintí dies.
ME. át ego te pendéntem fodiam stímulis trigintá dies.
MED. i, árcesse homines, quí illunc ad me déferant. SE. quot súnt satis?
MED. proínde ut insaníre video, quáttuor, nihiló minus.
SE. iam híc erunt. adsérva tu istunc, médice. MED. immo ego *ab*ibó domum,
út parentur, quíbus paratis ópus est. tu servós iube

tur CD, *ut deferatur B*, emended by Acidalius. 950, 51. 'hoc ordine Camerarius, inverso libri, sed ut in *BC* 2 et 1 numeri praepositi sint m. rec.' R. 950. *hos* om. mss., added by Müller and Brix. 952. *larcesse* mss., emended by Pareus. *illum* mss., emended by Camerarius. 954. *immo ibo domum* R., *ibo* mss., *abibo* Schwabe, Brix. 955. *tu* Schwabe, *tuos B*, R. 957. *nunc*

949. *meo arbitratu*, 'just as I please', without any interference.

950. *hos aliquos viginti dies* 'the next three weeks or so'. The addition of *aliquis* renders the number somewhat vague; comp Pseud. I 3, 49 *aliquos hos dies manta modo.* ib. 87 *ut opperiare hos aliquos sex dies modo.* Truc. IV 4, 19 *amabo ut hos dies aliquos sinas eum esse apud me.*

951. Menaechmus threatens to flog the physician like a slave. It was usual to hang up slaves, put heavy weights to their feet, and flog them in this manner. See our note on Trin. 247. *stimuli* denotes a whip with pricks in it. Comp. Curc. I 3, 40 *etiam mihi quoque stimulo fodere lubet te.* In Bacch. V 2, 39 the same phrase is used metaphorically: *cor stimulo foditur.*

953. As mad people are generally exceedingly strong when excited to their highest pitch, the physician thinks that four men are wanted to overpower Menaechmus.

954. The physician is by no means willing to remain alone with an excited madman. He therefore says *immo* '*no*, I think I will *rather* go home'.

955. For the construction *quibus paratis opus est* ('things which it is necessary to have ready') see n. on v. 753.

húnc ad me feránt. SE. iam ego illic fáxo erit. MED. abeó. SE. vale.
ME. ábiit socerus, ábiit medicus: sólus sum. pro Iúppiter,
quíd illuc est, quod núnc me hisce homines ínsanire praédicant?
nam équidem, postquam gnátus sum, numquam aégrotavi unúm diem.
néque ego insanió neque pugnas égo nec litis coépio.
sálvos salvos álios video: *próbe* novi homines, ádloquor.

solus sum mss., emended by Weise, R. *sólus nunc sum . pró Iovis* Bücheler Rh. Mus. xv 445. 958. *nunc* here om. mss., which give it in the preceding line, here added by Müller Nachtr. 86. *hice me* R., *me hic* mss., *me hisce* Brix. 960. *ego nec* R., *neque ego* mss. 961. *probe* om. mss., added by the present Editor. *novi ego* R.

956. In prose we should say *hunc ad me ferre*. Instead of the regular construction with the infinitive, the subj. is used here as if the injunction were given in a direct form. Brix aptly compares Most. III 3, 26 *curriculo iube in urbem veniat.* Rud. III 4, 3. Persa IV 4, 55. Stich. II 2, 71. Ter. Eun. IV 4, 24. We find also that *iubere* takes the same construction as *imperare;* comp. Amph. I 1, 50 *Telebois iubet sententiam ut dicant suam.* See also Holtze, Synt. I p. 254.

957. Plautus uses the full form of the nominative *socerus* here and Cas. IV 2, 18, but below v. 1046 he has *socer*. Comp. Kühner, Ausf. Gr. I p. 278 sq.

958. *hisce* is the regular form of the nom. plural in Plautus, not *hice*. Compare our note on Trin. 877.

959. The original form of the participle *gnatus* is generally used by Plautus as a noun, and *natus* would seem to be more usual as the actual participle.

960. *ego* 'I myself'—unless others be the first to begin, I do not easily get into a quarrel. —*coepio* is of course inadmissible in later Latin, but *coepere* occurs Pers. I 3, 41. *coepiat* Truc. II 1, 21. *coeperet* Ter. Ad. III 3, 43. *coepiam* also Caec. ap. Non. p. 89. Cato ap. Paul. Festi p. 59. See Neue, Formenl. II p. 616. The verb is derived from the root *ap* (in *ap-isc-i*) and *coepio* therefore = *co-ip-i-o*.

961. The first *salvos* is the nominative (with a short *o*), the second the accusative of the plural (with a long *o*).—In *probe* the suffix of the adverb is often used short by Plautus, as it commonly is in *bene* and *male*.—We have added *probe* in the text against the authority of the mss., as we do not deem it probable that Plautus employed the form *homones*.

án illi, perperam ínsanire *qui* áiunt me, ipsi insániunt?
quíd ego nunc faciám? domum ire cúpio: *at* uxor nón sinit;
húc autem nemo íntro mittit. nímis proventumst néquiter.
híc ero usque: ad nóctem saltem, crédo, intro mittár domum.

MESSENIO. (MENAECHMVS I.)

spectámen bonó servo id ést, qui rem erílem
procúrat, vidét, collocát, cogitátque, [V 6.
ut ábsente eró rem *sui* erí diligénter
tutétur, quam si ípse adsit, aút rectiús.
tergúm quam gulám, crura quám ventrem opórtet

homones Brix. 962. *qui* om. mss., added by R. 963. *at* om. mss., added by Camerarius. 965. *ero* Bothe, *ergo* mss. 968. *er . re . .*

964. *huc*, 'in aedes Erotii'. —*nimis proventumst nequiter* 'I have had awful bad luck'—to translate a conversational phrase in a conversational manner. Comp. Rud. III 5, 57 *edepol proveni nequiter multis modis.* Stich. II 2, 73 *provenisti futtile* ('nihil aliud significat quam nihil effecisti, frustra es' BOXHORN). Truc. II 4, 33 *quom bene provenisti, gaudeo.* II 6, 35 *quom tu recte provenisti, gratulor.* (Pareus, Lex. Pl. p. 376. Weise, Lex. Pl. p. 112.)

ACT V. SC. VI. Messenio, the servant of Menaechmus Sosicles, appears in search of his master. He mistakes Menaechmus of Epidamnus (whom the slaves attempt to carry off by force to the physician's house) for his master and rescues him out of their hands. For this service he demands his liberty—which Menaechmus of Epidamnus tells him he shall have, as far as it is in his power to bestow it, though Messenio is quite unknown to him. Menaechmus then enters Erotium's house (v. 1048) to try once more, if she will not let him have the robe back to return it to his wife.—Messenio first recites a monologue, the like of which is found in more than one place of the comedies of Plautus, e.g. at the commencement of the fourth act of the Aulularia.

966. *spectamen*, 'the means of trying', a proof. The nature of the proof itself is detailed in v. 968 in the epexegetical sentence beginning with *ut*.

969. *quam si*=*quasi* or *tamquam*.—*aut rectius* 'or even better'.

potióra esse, quoí cor modéste sitúmst.
recórdetur íd,
qui níhili sunt, quid ís preti
detúr ab suis erís,
ignávis, improbís viris.
vérbera, compedés, molae
mágna lassitúdo,
famés, frigus dúrum:
haec prétia sunt ignáviae. id égo malum male métuo.
[proptérea bonúm esse cértumst potius quám malum.]

ri Ba. emended by R. 972. *qui nihili sunt* mss. I follow Brix. R. reads in one line:

recórdetur quí sunt nihili, ís quid pretí detur áb suis erís.

973. 'haec interpretis esse certum est' R. who has these words in brackets. As it did not appear 'certum' to me, I have removed the brackets. 974 sq. *B* gives in one line—

Verbera compedes Mole magna lassitudo fames frigus durum, which I have divided into three lines, in accordance with Spengel. de vers. cret. usu Pl. p. 13. R. reads

verbéra, compedés,
molaé, lassitudo, famés, frigus dúrum,

and Brix also omits *magna*. 976. *male malum B.* 977. 'vix Plautinus, vel hoc certe loco non Plautinus' R. who transposes

971. *potiora*, κρείττω. 'He whose heart is right, Will think his back of greater consequence Than is his gullet: ay, and to his belly Prefer his legs'. WARNER.—The words *cor modeste situmst*, though not unintelligible of themselves, are still very strange when considered as Latin; at least, we do not elsewhere find an expression exactly parallel to the one in our text. Bergk proposes therefore *cor modéste modéstumst*—which would be a reading quite in harmony with the general style of Plautus.

972. *qui nihili sunt*=οἱ μηδὲν ὄντες, 'worthless fellows'. We often read *homo nihili*. Compare also v. 973, where it has even been conjectured that the words *ignavis improbis viris* are merely a foreign interpretation of this line.

974. We often find the *pistrinum* ('the pounding-mill') mentioned among the places of punishment for refractory or careless slaves. In the present line, Persa I 1, 22 (*fui praeferratus apud molas tribunus vapularis*) and Pseud. IV 6, 38 (*ut det nomen ad molas coloniam*) this is designated by *molae*.

976. *malum* 'punishment'.

magis múlto patior fácilius ego vérba, verbera ódi:
nimióque edo lubéntius molitúm quam molitum praehíbeo.
proptérea eri imperium éxsequor, bene ét sedate sérvo id:
eóque exemplo sérvio, tergo ín rem ut arbitro ésse.
atque íd mihi prodest. álii, ut esse in suám rem ducunt, íta sint:
ego íta ero, ut me esse opórtet. id *si* adhíbeam, culpam abstíneam,
eró *meo* ut omnibus ín locis sim praésto, metuam haud múltum.
propést, quando haec *mea méus* erus ob fácta pretium exsólvet.

proptérea bonúm certumst pótius quam malum ésse. 978. *nam magis* mss. *ego* om. *B*. 979. *quam praehibeo a me* R against the mss. 981. 'huc transposui quem libri exhibent post v. 985' R. *eoque* R. *ego* mss. 982. *esse ita ut in rem esse ducunt sint B*, emended by R. 983. *metum id mihi adhibeam culpa abstineam B*. I follow R. 984. *meo* om. mss., added by G. Hermann. 985. *mea meus* added by R. The ms. *B* reads *quando ceruso*

978. For comparatives emphasized by an additional *magis* see our note on Aul. 419.—The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. See Ter. Haut. 356.

979. 'I rather like to eat that which has been ground by others, than grind myself what others are to eat'. R. Warner.

981. *eo exemplo* is merely an amplification of a simple *ita*.—*servio* 'conduct myself as a slave'.—*in rem est* is a common phrase 'it advantages, it is profitable'.—*arbitro* is repeatedly met with in archaic Latin, instead of *arbitror*. See the passages quoted by Kühner, Ausf. Gr. I p. 595. We may add the general observation that many deponent verbs occur in archaic Latin in an active form.

983. *id si adhibeam* 'if I maintain this principle'.—*culpam abstinere* lit. 'to keep blame away'. *abstinere* is often used in Plautus as a transitive verb, though we also find the construction with the ablative. (Brix gives in his note numerous instances of the different constructions of this verb.) See also our note on Aul. 342.

984. *ero ut sim praesto* 'as long as I am ready' for my master's orders.

985. This line is to prepare us for Messenio's subsequent

postquam ín tabernam vása et servos cónlocavi, ut iússerat,
ita vénio advorsum. núnc foris pultábo, adesse ut mé sciat,
átque eum ex hoc sáltu damni sálvom ut educám foras.
séd metuo ne séro veniam dépugnato proélio.

SENEX. MENAECHMVS I. LORARII. MESSENIO.

SE. pér ego vobis deós atque homines díco, ut imperiúm meum V 7.
sápienter habeátis curae, quae ímperavi atque ímpero.
fácite illic homo iam ín medicinam ablátus sublimís siet:
nísi quidem vos vóstra crura aut látera nihili péndìtis.

request to be manumitted. It appears that he has long since conceived hopes of obtaining his freedom.

987. We should understand *ita, ut iusserat, venio advorsum* ('I come to fetch him and conduct him home'; comp. note on v. 437).

988. Messenio calls Erotium's house a *saltus damni*, 'a mountain-pass of loss'. In a *saltus*—i. e. a woody mountain-pass—it is easy to lay an ambush for an unwary traveller. Compare also the following line, in which the expression *depugnato proelio* refers to the skirmish, in which the attacked traveller is supposed to have engaged with the robbers who had lain in ambush for him.

ACT V. SC. VII. 990. For the collection of the words *per ego vobis deos atque homines dico* comp. Ter. Andr. 834 *per ego te deos oro* and our note on ib. v. 538.

991. *sapienter* is not exactly equivalent in this place to *diligenter*. The old man means that there is a certain cunning and cleverness (*sapientia*) required for catching and overpowering a madman like Menaechmus.

992. *medicina* 'surgery'.—*sublimis* denotes that the slaves are to lift up Menaechmus and thus carry him to the physician's house.

993. 'Unless you think little of the punishment I shall inflict upon you in case you do not carry out my commands'. Lamb. justly explains 'nisi quidem vos vestra crura compedibus vinciri aut latera virgis ac loris variari vultis'.

cáve quisquam, quod illíc minitetur, vóstrum flocci fécerit.
quid státis? quid dubitátis? iam sublímem raptum opórtuit.
ego íbo ad medicum: praésto ero illi, quóm venietis. Me. óccidi.
quid hoc ést negoti? quíd illisce homines ád me currunt, ópsecro?
quid vóltis vos? quid quaéritatis? quíd me circumsístitis?
quo rápitis me? quo fértis me? perii. ópsecro vostrám fidem,
Epidámnienses súbvenite cíves. quin me míttitis?
Mes. pro di ímmortales, ópsecro, quid ego óculis aspició meis?
erúm meum indigníssume nesció qui sublimém ferunt.
Me. ecquís suppetias mi aúdet ferre? Mes. ego, ere, *aúdeo* audacíssume.

fatiam pretium exsoluet. 989. *neque utrum* mss., *atque enim* Brix, *meumque erum* R. 992. *sublimen* mss., R., *sublimis* 'codd. Pyladis'. 993. *nihil B*, *nihili Z*. 995. *sublimen B*, R., *sublimem DZ*. 997. *illic* mss., *illisce* Brix, see Lorenz Jahresber. III 617. 1002. *sublimen B*, R., *sublimem DbZ*. 1003. *égo, ere, atque audacíssume* R. *audeo* was added by Schwabe, Müller Nachtr. p. 104, and Brix.

994. We should rather expect *cavete*. Brix compares Poen. prol. 117 *cave dirumpatis*, and the analogous use of *age* instead of *agite*, Mil. gl. III 3, 54 *age igitur intro abite.*

995. 'You ought already to have snatched him up and carried him away on your shoulders'.

996. *illi* is the adverb of place, = *illic*. Menaechmus calls out *occidi* on seeing the slaves approach in a menacing manner.

997. *illisce* is the plural, like *hisce* v. 958.

998. They have now come near enough for him to address them.

999. *opsecro vostram fidem* 'I implore your protection'.

1000. *quin me mittitis* 'won't you let go hold of me?'

1002. *nescio qui* 'some unknown fellows'.

1003. *suppetiae* is not a Ciceronian word; see dict. ('*suppetiae βοήθεια*' Charisius I p. 33 K.). Comp. also below v.

o fácinus indignum ét malum,
Epidámnii civés, erum meum híc in pacato óppido
lucí derupier ín via, qui líber ad vos vénerit.
míttite istunc. ME. ópsecro te, quísqui's, operam mi út duis,
neú sinas in me ínsignite fíeri tantam iniúriam.
MES. ímmo operam dabo ét defendam et súbvenibo sédulo.
númquam te patiár perire: mé perirest aéquius.
éripe oculum istíc, ab umero quí tenet te, ere, ópsecro.

1007. *mittit . is tunc B*, *mittitis tunc C*, emended by Gruter. *quisquis* the editions before R. *mihi ut des B*, *mihi uides CD*, emended by R. 1009. *et operam* mss., *et* om. Guyet. 1010 *me derideres te cuius B*, emended by Camerarius. 1011. *isti te* Bothe, R., *isti* mss., *istic* Fleckeisen. *tenet, ere, te obsecro* R.; our reading is due to

1020.—*audet* apparently = *volt*, though in the present case some daring is also required for the emergency. — *audeo* was first added by Schwabe, in harmony with the style of Plautus who is fond of joining verbs and adverbs derived from the same root.

1005. '*in pacato oppido* dixit amplificationis causa [for the sake of increased emphasis], ut et illa quae secuntur, *luci, in via, qui liber venerit.* nam si quis in oppido hostili et quod bello ardeat sublimis feratur, minus mirum minusque indignum sit'. LAMB.

1006. For the ablative *luci* which is always used adverbially, compare our note on Aul. 741.—*derupier* = *deripier*, *deripi*, see our note on Aul. 39.

1007. In pronouncing the three lines 1004, 5, and 6, Messenio traverses the whole length of the stage, from Erotium's house towards which he had previously bent his steps, to the place where Menaechmus had been attacked by the slaves; he has now reached them and begins to attack the slaves, when saying *mittite.*—*quisqui's* = *quisquis es* 'whoever you may be'.—*operam mi ut duis* 'to lend me your assistance'.—*duis* is a Plautine form instead of *des*, as has been previously observed.

1008. *insignite* = *insigni exemplo* 'in such an atrocious manner'.—The same phrase as here occurs Rud. III 2, 29. Cas. V 4, 31. Poen. III 6, 14. Mil. gl. II 6, 77. *insignite inique* Rud. IV 4, 53. This adverb occurs also in Cicero. (Pareus, Lex. Pl. p. 224. Lex. Crit. p. 617.)

1009. *sedulo* = *diligenter*, 'to the best of my power'.

1010. *numquam* is a strong negation instead of a simple *non*, just as we use *never* in order to emphasize a negation.

1011. *istic* is the dative = *is*-

hísce ego iam seméntem in ore fáciam pugnosque óbseram.
máxumo malo hércle vostro hodie ístunc fertis. míttite.
Me. téneo ego huic oculúm. Mes. face ut oculi lócus in capite appáreat.
vós scelestos, vós rapacis, vós praedones. Lo. périimus.
ópsecro hercle. Mes. míttite ergo. Me. quíd me vobis táctiost?
pécte pugnis. Mes. ágite abite: fúgite hinc in malám crucem.
ém tibi etiam: quía postremus cédis, hoc praemí feres.

Fleckeisen. *qui tenete rete BCDa.* 1013. *hodie malo hercle* mss. I follow Brix. *máxumo hercle hodiê malo vostro ístunc fertis* R. 1015. *scelesti vos* mss., corrected by R. 1018. *em* Ribbeck, *en*

tice. 'Take him a sound blow on his eye, knock his eye out'.—*umerus* is the legitimate spelling, without an initial *h*, comp. ὦμος = ὄμεσος.—*te* is dependent on *tenet*, not on *obsecro.*

1012. 'His servis sementem pugnorum in ore faciam; pugnos his in ore seram'. Lamb. Comp. Rud. iii 4, 58 *iam tibi hercle in ore messis fiet mergis pugneis.*

1013. 'It shall be to your greatest misfortune that you carry him away', i. e. you shall smart for carrying him away. It appears from this translation that *maxumo malo vostro* should be considered as a dative, not an ablative. Instances of this phrase are given by Pareus Lex. Pl. p. 259, who observes 'est formula comminandi cum significamus impune non habiturum quod quis facit improbe'.

1014. Messenio means that Menaechmus is to tear the fellow's eye out, so that only the place in the socket remains in which it once was.

1015. Fancy that Messenio strikes a weighty blow in pronouncing each one of the three exclamations contained in this line.

1016. *opsecro hercle* 'mercy, mercy!'—For the construction of the words *quid me vobis tactiost* (in which the verbal noun *tactio* governs the accusative, just as the verb itself does) see our note on Aul. 420, where the very same phrase is used as here.

1017. *pectere pugnis* is a pretty frequent expression in Plautus; comp. Pareus Lex. Pl. p. 332.

1018. *em tibi etiam* 'there is still one (blow) for you'. *ce-*

nímis bene ora cómmetavi atque éx mea senténtia.
édepol, ere, ne tíbi suppetias témperi advení modo.
Me. át tibi di sempér, adulescens, quísquis es, faciánt bene:
nam ábsque te esset, hódie numquam ad sólem occasum víverem.
Mes. érgo edepol, si récte facias, ére, me*d* emittás manu.
Me. líberem ego te? Mes. vérum, quando equidem, ére, te servaví. Me. quid est?
ádulescens, errás. Mes. quid erro? Me. pér Iovem adiuró patrem,
mé*d* erum tuóm non esse. Mes. nón taces? Me. non méntior:

BCD, R. 1019. *aut bene* mss., *aut* om. R. *commetaui BaC, commentaui BbDFZ* and most old editions, *commutaui* Pius. 1020. *tempore* mss., emended by R. 1022. *namque B* (not the other mss.). *ted esset, numquam hodie* R. against the mss. 1023. *me*

dere=decedere: 'quia postremus discedis, hoc praemii referes'. Lamb.

1019. *nimis* 'very'.—*commetare* is ἅπ. λεγ. We should understand it as a compound of *metare* or *metari* 'to mete out, to measure'. Messenio says that he has well measured over their faces with his fists. See, however, crit. note.—*ex mea sententia* 'to my heart's content'.

1020. *suppetias advenio* 'I come to your assistance'; the accusative should be explained on the same principle as in the phrases *infitias ire*, *venum ire*. In the work on the Bellum Africanum, which is written in quaint and rather antiquated phraseology, we meet with the phrases *suppetias venire*, *proficisci* and *ire*.—*temperi* 'just in time': see note on Aul. 471.

1021. Menaechmus employs the same words as above v. 1007, to express his ignorance of the name of his liberator.

1022. *absque te esset=si tu non esses.* This is very frequent in Plautus. See note on Trin. 832.—For the expression *ad solem occasum* see above v. 437.

1023. *recte* 'justly'—if you wish to do what's right. Comp. v. 985.

1024. Each single word of Menaechmus' question should be pronounced emphatically and with a kind of pause after it. He is greatly surprised at the request and says, 'what, I am to bestow on you your free-

néc meus servos úmquam tale fécit quale tú mihi.
MES. síne igitur, si tuóm negas me*d* ésse, abire líberum.
ME. meá quidem hercle caúsa liber ésto atque ito quó voles.
MES. némpe iubes? ME. iubeo hércle, si quid ímperist in té mihi.
MES. sálve, mi patróne. quom tu líberas me sério,
gaúdeo. ME. credo hércle vero. MES. séd, patrone, te óbsecro,
né minus *nunc* ímperes mihi, quám quom tuos servós fui.
ápud te*d* habitabo ét, quando ibis, úna tecum ibó domum.

mss., *med* Bothe. 1026. *me* mss., *med* Bothe. 1028. *sic sine* mss., *sic* om. Brix. *síc sine igitur, si ésse tuum negás me, abire líberum* R. 1031. *me serio* Balbach, *messenio* mss. 1032. *vero* Balbach, *vobis* mss. 1033. *nunc* om. mss., added by R. 1034. *ted* Guyet,

dom?'—*verum* 'yes' or 'indeed'; comp. Ter. Haut. 1013. Ad. 543. Andr. 769. Eun. 347. It is, properly speaking, a sentence by itself, like *ridiculum*, *malum* and other neuter adjectives of the same kind.

1026. Messenio thinks that his master is trying to elude his request by some joke and therefore says *non taces?* (appropriately translated by Warner 'can you say so?').

1027. *meus servos* 'a servant of mine'.

1029. *mea quidem causa* 'quantum quidem ad me attinet, ἐμοῦ ἕνεκα'. LAMB.

1030. *iubere* is a very expressive word, often used in a legal and political sense (*populus iubet*). Messenio says 'Is this then your express desire?'—*in te* 'over you'. Comp. Mil. gl. III 1, 17 *facile est imperium in bonos*.

1031. After the manumission Menaechmus is no longer Messenio's *erus*, but his *patronus*.

1032. *gaudeo* 'I am much obliged'. A dependent sentence is after this verb generally introduced in Plautus by *quom*, not by *quod*. Comp. Truc. II 4, 33 *quom bene provenisti, gaudeo*, ib. II 6, 35 *quom tu recte provenisti quomque es aucta liberis, Gratulor, quom mihi tibique magnum fecisti decus*.

Menaechmus' reply *credo hercle vero* is somewhat ironical, as he cannot but consider a manumission of a stranger by himself to be utterly void of authority.

1034. *quando ibis*, viz. domum 'when you travel home again', to Syracuse.

máne me: nunc ibo ín tabernam, vása atque argentúm tibi
réferam. rectest óbsignatum in vídulo marsúppium
cúm viatico: íd tibi iam huc ádferam. ME. adfer strénue.
MES. sálvom tibi item, ut míhi dedisti, réddibo: *tu* hic mé mane.
ME. nímia mira míhi quidem hodie exórta sunt mirís modis.
[álii me negánt eum esse quí sum atque excludúnt foras,
álii me esse aiúnt qui non sum, ac sérvos se esse meós volunt]
vél ille servom sé meum esse aibat, quem égo modo emisí manu.

te mss. 1035. *mane me* Acidalius, *minime* mss. 1036. 'sequitur in *BCDFZ* versus 1044, suo loco iteratus: delevit Pylades' R. 1037. *id ego tibi iam huc* R. 1038. *reddebo* mss., *reddibo* Nonius. *tu* om. mss., added by R. 1039. *nimium* R. against the mss. 1040 sq. rejected by P. Langen Philol. xxx 434 sqq. 1042. *vél ille qui se pétere argentum ait, quem égo modo emisí manu* R. (*vel ille qui se petere modo argentum modo qui seruum se meum Esse aiebat*

1035. For the prosody of *mánĕ* comp. Introd. to Aul. p. 25 sq.—If we had to deal with a prose writer or even with a more artistic poet, we should, perhaps, be inclined to insert *ut* after *argentum.* But the conversational language of the Plautine comedies is fond of placing short coordinated sentences in close continuity.

1036. *obsignatum* 'signo seu anulo cerae impresso clausum, obsignabantur hoc modo non modo tabellae, sed etiam lagoenae, cistellae, viduli, cellae et similia'. LAMB.

1038. *reddibo* = *reddam* is attested in the present passage by Nonius p. 476, who quotes the same future from Cas. I 41. It occurs also in a fragment of the *Vidularia* preserved by Priscian VI 32, p. 224, H. See Kühner, Ausf. Gr. I. p. 480.

1039. *nimia mira* 'very strange things'. In this phrase *mirum* is treated as a substantive. Comp. Amph. II 1, 69. V 1, 53. *tanta mira* occurs Cas. III 5, 5. Amph. V 1, 5.

1040, 41 should be rejected as an interpolation or rather as a dittographia of v. 1042 and 1046.

1042. *vel* serves to introduce an illustration of the preceding observation. Comp. above, v. 873.

ís ait se mihi állaturum cum árgento marsúppium.
íd si attulerit, dícam ut a me*d* ábeat liber quó volet,
né tum, quando sánus factus sít, a me argentúm petat.
sócer et medicus me ínsanire aiébant. quid sit, míra sunt.
haéc nihilo esse míhi videntur sétius quam sómnia.
núnc ibo intro ad hánc meretricem, quámquam suscensét mihi:
sí possum exoráre, ut pallam réddat, quam referám domum.

MENAECHMVS II. MESSENIO.

ME. mén hodie usquam cónvenisse te, aúdax, audes dícere, V 8.
póstquam advorsum mi ímperavi ut húc venires? MES. quín modo

quem ego modo emisi manu B). 1043. *is quod ait se mi allaturum* R., but *quod* is not in the mss. 1044. *me habeat BC*, emended by Bothe. 1045. *ne tum* Lambinus, *necdum B*. 1046. *aiebant* Camerarius, *dicebant* mss. 1047. *sectius* R. (comp. Gellius XVIII 9, and

1043. *marsuppium cum argento* 'a pouch containing money'. We should join the words in the same manner v. 1036 sq.

1045. *sit* appears here in its original long quantity; see Introd. to Aul. p. 17.—*petat*=*repetat*.

1046. *mira sunt* 'it is a cause of wonder'. For the expression comp. our note on Trin. 861.

1047. *sētius* seems to be the genuine spelling, not *secius*. Menaechmus says 'all this seems to me to be nothing less than a dream'.

1048. *suscensere* is the genuine form of this verb, not *succensere*. (*Subs* was an old form of the preposition *sub*, just as there is *ab* and *abs*, *e*, *ec* and *ecs*=*ex*. *suscensere* is therefore instead of *subscensere*.)

1049. *quam*=*ut eam*.

ACT V. SC. VIII. Menaechmus of Syracuse meets Messenio on the road and now comes back with him. He is angry with Messenio for not coming to him; Messenio expresses great surprise, supposing him to be the person he had just rescued and from whom he had received his freedom.

1050. *audes* 'you have the impudence'.

1051. *usquam postquam*, 'ever since the time when—'.

éripui, homines quóm ferebant té sublimem quáttuor,
ápud hasce aedis. tú clamabas deúm fidem atque hominum ómnium,
quóm ego accurro téque eripio ví pugnando, ingrátiis.
ób eam rem, quia té servavi, me ámisisti líberum.
quom árgentum dixí me petere et vása, tu quantúm potest
praécucurristi óbviam, ut quae fécisti, infitiás eas.
ME. líberum ego te iússi abire? MES. cérto. ME. quin certíssumumst,
mépte potius fíeri servom, quám te umquam emittám manu.

MENAECHMVS I. MESSENIO. MENAECHMVS II.

ME. I. súltis per oculós iurare, níhilo hercle ea causá magis V 9.

our crit. note on Trin. 130), *sec us B*, *setius C*. 1052. *quom* R., *quia* mss. *sublimen B*, R., *suplimem C*. 1054. *vi* Camerarius, *vel in* mss. 1058. *cui* mss., *quin* Saracenus. 1060. *sultis* R., *si*

1053. *clamabas=magna voce implorabas.*

1054. The historical present is frequently found in Plautus after *quom*, instead of the perfect.—*ingratiis* (the Plautine form—he never uses *ingratis*) 'significat hoc loco, invitis iis qui te sublimem ferebant'. LAMB.

1055. *amittere* is repeatedly used by Plautus in the sense of *dimittere*. Comp. *iussi abire* v. 1058.

1056. The present infinitive *me petere* is used in the sense of the future—a usage not at all uncommon in the easy and somewhat negligent style of Latin comedy.

1057. Instead of *quae fecisti* we should, perhaps, rather expect *quae dixeras*. But the expression in the text has the same sense as *facta tua*.

1059. The accusative *mepte* seems to appear only here. For the other formations of this kind see Kühner, Ausf. G. I p. 383.

ACT V. SC. IX. Menaechmus of Epidamnus comes out of Erotium's house. Messenio sees him, and greatly surprised at the sudden appearance of the two Menaechmi, he succeeds at length in establishing that these two men are twin brothers, and that the long-lost brother has been found by his master. The twin brothers mutually recognise each other, and Messenio,

fácietis ut ego hódie abstulerim pállam et spinter, péssumae.
MES. di ímmortales, quíd ego video? ME. II. quíd vides? MES. speculúm tuom.
ME. II. quíd negotist? MES. tuást imago: tám consimilist quám potest.
ME. II. pól profecto haud ést dissimilis, meám quom formam nóscito.
ME. I. ó adulescens, sálve qui me sérvavisti, quísquis es.
MES. ádulescens, quaeso hércle, *e*loquere tuóm mihi nomen, nísi piget.
ME. I. nón edepol ita prómeruisti dé me, ut pigeat quaé velis
éloqui. mihíst Menaechmo nómen. ME. II. ímmo edepól mihi.
ME. I. Sículus sum Surácusanus. ME. II. éadem u*rb*s et patriást mihi.
ME. I. quíd ego ex te audio? ME. II. hóc quod res est. MES. nóvi equidem hunc: erus ést meus.

voltis mss. 1062. *pro di* mss., *pro* om. R. 1064. *quom* Acidalius, *quam* mss. 1066. *loquere* mss., emended by Fleckeisen. 1067. *me depolita Bb*, *edepol ita Ba*, Camerarius. 1068. *eloqui* om. mss., added by Fleckeisen, R. 1069. *ea domus et patria est* mss.,

in recompence for being instrumental in the discovery, receives his freedom from his real master.

1060. *sultis=si voltis*, just as *sis=si vis*. 'per oculos iurare dixit, quia nihil fere est oculis carius...alloquitur Erotium et eius ancillam Menaechmus surreptus: cui asseverabant atque adeo iurabant illae se pallam et spinter dedisse, ut ea curaret reconcinnanda'. LAMB.

1065. Comp. v. 1007 and 1021.

1067 sq. 'You have so well deserved of me, that I must needs at once comply with your request'.

1069. *urbs* refers to Syracuse, *patria* to Sicily. (See crit. note.)

1070. *hoc quod res est* 'nothing but the simple truth'.—In the following speech of Messenio's, the demonstrative pronouns are always explained by an accompanying gesture. Messenio, however, mistakes Menaechmus of Epidamnus for his master.

égo quidem huius sérvos sum, sed méd esse huius crédidi.
húnc censebam té esse: huic etiam éxhibui negótium.
quaéso ignoscas, sí quid stulte díxi atque inprudéns tibi.
ME. II. délirare míhi videre. nón commeministí semul
te hódie mecum exíre ex navi? MES. énim vero aequom póstulas.
tú erus es: tu sérvom quaere. tú salveto: tú vale.
húnc ego esse aió Menaechmum. ME. I. át ego me. ME. II. quae haec fábulast?
tú's Menaechmus? ME. I. mé esse dico, Móscho prognatúm patre.
ME. II. tún meo patré's prognatus? ME. I. ímmo equidem, adulescéns, meo.
tuóm tibi neque óccupare néque praeripere póstulo.
MES. di ímmortales, spem ínsperatam dáte mihi, quam súspicor.

emended by Bücheler. *eadem pol patriast mihi* R. 1071. *me* mss., *med* Pareus. *sed huius me esse* R. 1072. *ego hunc* mss., *ego* om. R. We should perhaps insert *hic* after *etiam*. 1079. *tun ameo B*, emended by Pylades. 1080. *tuum tibi ego* R. against the mss. 1081. *quam insperatam spem datis mi, ut suspicor* R. against the

1072. *exhibui negotium*, πράγματα παρέσχον, by asking him for my freedom.

1073. *stulte atque imprudens* =*per stultitiam atque imprudentiam*. In a more polished style we should either have to say *stultus atque imprudens*, or *stulte atque imprudenter*.

1074. We should join *semul mecum* 'together with me'.

1075. *aequom postulas* 'you raise a just demand' in saying that I ought to remember our joint arrival in this town.

1076. The words *tu erus es* are addressed to Menaechmus of Syracuse, and those which follow to Menaechmus of Epidamnus. Messenio means 'if you wish to have a servant, you must try to find one—as I am no servant of yours'.

1077. *fabula* 'talk'.

1081. *date* 'grant', a sense it often bears in prayers and invocations.—*spes* should be understood very emphatically so as to mean 'the fulfilment of the hope'.—*quam suspicor*= *qualem hanc esse suspicor* 'such as I think this will prove'. Brix compares Rud. IV 4, 47 *si quidem hic lenonis eiust vidulus*,

nám nisi me animus fállit, hi sunt gémini germaní duo :
nam ét patriam et patrém commemorant páriter qui fuerínt sibi.
sévocabo erúm. Menaechme. ME. AMBO. quíd vis? MES. non ambós volo,
séd *erum:* uter vostrúmst advectus mécum navi? ME. I. nón ego.
ME. II. át ego. MES. te volo ígitur, huc concéde. ME. II. concessí. quid est?
MES. íllic homo aut *est* súcophanta aut géminus est fratér tuos.
nám hominem hominis símiliorem númquam vidi ego álterum,
néque aqua aquae neque láctest lactis, míhi crede, usquam símilius,
quam híc tuist tuque húius autem; póste eandem patriam ác patrem
mémorat. meliust nós adire átque hunc percontárier.

mss. 1083. *patrem et matrem* mss., emended by Lipsius. 1085. *sed uter vostrorumst* R., but *vostrum est* the mss., emended by Bergk in the Halle program 1858—59 p. VIII. 1087. *est* om. mss., added by R. 1088. *nam ego hominem* and *vidi alterum* mss., corrected by Bothe. *homini* mss., emended by Wesenberg. 1089. *lacti* mss., emended by R. *crede mihi* mss., transposed by Linge. *similiust* R. against the mss. 1090. *postea* mss., emended by R.

quem suspicor, and Ter. Haut. IV 1, 1 *nisi me animus fallit, hic profectost anulus quem ego suspicor.*

1084. *non ambos* 'not both at once'.

1088. *similis* and its compounds always govern the genitive in archaic Latin. See the excellent discussion of this point by Ritschl, Opusc. II 570 sqq.

1089. Plautus uses the nom. *lacte* in the present place, Mil. gl. II 2, 85, and Bacch. V 2, 16. He never uses *lac.*—The expression was proverbial, as appears from the passages just quoted.

1090. *autem* 'on the other hand'; comp. above v. 777.—For *poste* see on v. 839. It introduces a second argument, like ἔπειτα in Greek.—*eandem* is disyllabic, by way of synizesis.

1091. *meliust*, ἄμεινόν ἐστι, 'it is advisable'.

ME. II. hércle qui tu me ádmonuisti récte et habeo grátiam.
pérge operam dare, ópsecro hercle. líber esto, si ínvenis
húnc meum fratrem ésse. MES. spero. ME. II. ét ego idem speró fore.
MES. quíd ais tu? Menaéchmum opinor té vocari díxeras.
ME. I. íta vero. MES. huic itém Menaechmo nómen est. in Sícilia
té Suracusís natum esse díxisti: hic natúst ibi.
Móschum tibi patrém fuisse díxisti: huic itidém fuit.
núnc operam potéstis ambo míhi dare et vobís simul.
ME. I. prómeruisti ut né quid ores, quód velis quin ímpetres.
tám quasi me emerís argento, líber servibó tibi.

1092. *quin* R. against the mss. 1095. *agis B*, *ais D*. 1098. *dixit BaC*, *dixsti Bb*, *dixisti* Guyet. 1101. *tamquasi BCDa*, *tamquam si DbFZ*, R. *emeris me* Pylades, *me emeris* mss. 1102. *inventuros*

1092. In *hercle qui* we notice the same employment of the ablative of the indefinite pronoun in an asseverative sense as in *edepol qui*. See also our notes on Aul. 346 and Trin. 464.

1095. In saying *quid ais tu*, Messenio turns to Menaechmus of Epidamnus and begins his cross-examination.

1096. *ita vero* (*dixeram*) 'yes, indeed'. Comp. v. 1108.

1099. *operam dare alicui* means both 'to listen attentively to some one' and 'to be active in the interest of some person'. Both senses are combined in the present passage.

1100. The construction is *promeruisti* ('you have so well deserved of me') *ne quid ores quin impetres* (*id*) *quod velis* ('that you can never ask me for anything without having your wish granted by me').

1101. We observe the same construction as here in a line of Terence, Ad. 534, *tam placidum quasi ovem reddo*, where see our note. It is evident that the derivation of *quasi* from *quam si* may still be traced in these passages.—*liber* 'though free' I will consider myself your slave. *servibo* is one of the archaic futures of the fourth conjugation, so common in Plautus.

MES. spés mihist, vos ínventurum frátres germanós duos
géminos, una mátre natos ét patre uno unó die.
ME. I. míra memoras. útinam efficere, quód pollicitu's, póssies.
MES. póssum. sed nunc ágite, uterque id, quód rogabo, dícite.
ME. I. úbi lubet, roga: réspondebo, níl reticebo quód sciam.
MES. ést tibi nomén Menaechmo? ME. I. fáteor. MES. est itidém tibi?
ME. II. ést. MES. patrem fuísse Moschum tíbi ais? ME. I. ita vero. ME. II. ét mihi.
MES. ésne tu Surácusanus? ME. I. cérto. MES. quid tu? ME. II. quíppini?
MES. óptume usque adhúc conveniunt sígna. porro operám date.
quíd longissumé meministi, díc mihi, in patriá tua?
ME. I. cúm patre ut abií Tarentum ád mercatum, póstea
ínter homines mé deerrare á patre atque inde ávehi.
ME. II. Iúppiter supréme, serva mé. MES. quid clamas? quín taces?

mss., emended by Lambinus. 1104. *possis* mss., corrected by Camerarius. 1107. *estne* R. twice against the mss. 1112. *habitarem . tum B, apiit arentum C, abii tarentum D.* 1113. *med*

1102. In prose: *me vos inventurum esse.*

1105. For the syntax of *uterque dicite* we may refer to our note on v. 779.

1106. For *rogă* comp. our Introd. to Aul. p. 24.—*sciam* is the future, not the subj.

1109. *certo* 'undoubtedly'. *quippini* 'how should I not' = *scilicet* ('of course') which is ascribed as a gloss in the ms. *B*.

1111. *longissume* 'as far back as possible'.

1112. *postea* is, properly speaking, unnecessary, but Plautus often commences an apodosis with it. We may compare ἔπειτα in Greek after a participle (here e.g. πορευθεὶς εἰς Τάραντα μετὰ τοῦ πατρὸς ἔπειτ' οἶδ' ὅτι ἀπεπλανήθην ἀπ' αὐτοῦ καὶ ἀπήχθην ἐντεῦθεν ἐπὶ νεώς).

1114. *quin taces* 'won't you be silent?'—rather a command than an interrogation.

quót eras annos gnátus quom *olim* té pater a patria ávehit?
Me. I. séptuennis: nám tum dentes míhi cadebant prímulum,
néque patrem postíllac umquam vídi. Mes. quid? vos túm patri
fílii quot erátis? Me. I. ut nunc máxume meminí, duo.
Mes. úter eratis, tún an ille, máior? Me. I. aeque ambó pares.
Mes. qui íd potest? Me. I. gemini ámbo eramus. Me. II. dí me servatúm volunt.
Mes. si ínterpellas, égo tacebo. Me. II. pótius taceo. Mes. díc mihi:
úno nomine ámbo eratis? Me. I. mínume: nam mihi hóc erat,
quód nunc est, Menaéchmo, illum *autem* túm vocabant Sósiclem.
Me. II. sígna adgnovi: cóntineri quín complectar nón queo.
mí germane gémine frater, sálve*to:* ego sum Sósicles.
Me. I. quó modo igitur póst Menaechmo nómen est factúm tibi?

aberrare Bücheler (comp. prol. 31). 1115. *tum quom pater a patria te avehit* Fleckeisen and R.; instead of transposing *te*, I have added *olim*. In his N. Pl. Exc. I p. 64, R. preferred *quóm te pater a patriad ávehit*, and so Brix. 1117. *postillac umquam* R., the mss. in inverse order. 1118. *ut erratis Ba.* 1123. *autem* om. mss., added by Müller Nachtr. p. 130, *at illum* Fleckeisen, *illunce* R. 1125. *salve* mss., R. emended by Fleckeisen. 1127. 8.

1116. Compare v. 24 in the prologue.—Lambinus quotes Pliny, Macrobius, and Censorinus in support of the fact that children change their teeth when about seven years of age!

1117. *quid?* continues the investigation.

1118. *ut nunc maxime memini* 'to the best of my present recollection'.

1119. For *uter eratis* comp. v. 779 above.—*pares*, sc. *natu*, both of the same age.

1120. *qui id potest* 'how is that possible?'

ME. II. póstquam ad nos renúntiatumst te * *
* * * * * ét patrem esse mórtuom,
ávos noster mutávit: quod tibi nómen est, fecít mihi.
ME. I. crédo ita esse fáctum ut dicis. séd mi hoc respondé. ME. II. roga.
ME. I. quíd erat nomen nóstrae matri? ME. II. Teúximarchae. ME. I. cónvenit.
ó salve, insperáte, multis ánnis post quem cónspicor,
fráter. ME. II. et tu, quém ego multis míseriis, labóribus
úsque adhuc quaesívi quemque ego ésse inventum gaúdeo.
MES. hóc erat, quod haéc te meretrix huíus vocabat nómine:
húnc censebat té esse, credo, quóm vocat te ad prándium.
ME. I. námque edepol mi hic hódie iussi prándium adparárier
clám meam uxorem: quoí *quam* pallam súrrupui dudúm domo,

'duorum ut puto versuum reliquiae in unum hunc coaluerunt in libris' R. 1133. *miseris* mss., emended by Bothe; *et miseris* R. 1137. *hic mihi* mss., corrected by Bothe. 1138. *quam* om. mss.,

1127. The original contents of the gap may be guessed from the prologue. We may supply *te esse surruptum et postquam simul comperimus.*

1131. Comp. v. 498 above.

1132. *multis annis post quem conspicor* 'whom I now behold for the first time for many years'. Acidalius compares a fragment of Pacuvius from his *Teucer*, v. 319 Ribbeck: *quam te post multis tueor tempestatibus.*

1133. The copula *et* is frequently omitted between two nouns in archaic Latin; see our note on Trin. 287.

1135. 'This then was the reason, why' etc. *quod=propter quod*, as in numerous other instances.—*huius* should be pronounced as a monosyllable (*huis*).

1136. *vocat* is the historical present after *quom.*

1137. Menaechmus of Epidamnus confirms Messenio's conjecture. Hence he begins his speech with *namque.*—Instead of *iussi*, we should rather expect *iusseram;* but we have already seen that Plautus is not very careful in observing these differences of tense.

eám dedi huic. Me. II. hanc dícis, frater, pállam, quam ego habeo *ín manu?*
Me. I. quó modo haec ad té pervenit? Me. II. méretrix, *quae* huc ad prándium
me ábduxit, me síbi dedisse aiébat. prandi pérbene,
pótavi atque accúbui scortum: pállam et aurum hoc *míhi dedit.*
* * * * * *
Me. I. gaúdeo edepol, sí quid propter mé tibi evenít boni:
nám illa quom te ad sé vocabat, mé esse *credo* crédidit.
Mes. númquid me moráre, quin ego líber, ut iustí, siem?
Me. I. óptumum atque aequíssumum orat, fráter: fac causá mea.
Me. II. líber esto. Me. I. quóm tu's liber, gaúdeo, Messénio.

added by R. 1139. *hancine tu* R. against the mss. *habeo in manu* Brix, *habeo* mss., *fero* R. 1140. *quae* om. mss., added by R. 1142. *mihi dedit* om. mss., added by Camerarius. 1143. 'apparet integrum versum intercidisse huius modi:

quae meo sumptu iuberem sibi reconcinnarier' R.

1145. *credo* om. mss., added by Müller Nachtr. p. 116. *memet*

1142. Comp. above, v. 476.—For the gap after this line, see crit. note.

1145. *credo* is said by way of parenthesis, according to the general habit of Latin writers.

1146. Messenio addresses these words to Menaechmus of Epidamnus, who had once before presented him with his freedom. 'I hope you have no objection to my manumission'.—*iusti = iussisti;* comp. v. 1030.

1148. It has been pointed out that as yet no mention had been made in this scene of Messenio's name, and that it is therefore rather strange that Menaechmus of Epidamnus should all of a sudden address him by his name. This is either due to a certain negligence on the part of the poet, or we should assume that the scribes have skipped some line in which the name was previously mentioned.—The words *quom tu liber es, gaudeo* form the usual congratulation when a slave obtains his freedom.

MES. séd meliorest ópus auspicio, ut líber perpetuó siem.
* * * * *
ME. II. quóniam haec evenérunt nobis, fráter, ex senténtia,
ín patriam redeámus ambo. ME. I. fráter, faciam ut tú voles.
aúctionem hic fáciam et vendam quídquid est. nunc ínterim
eámus intro, fráter. ME. II. fiat. MES. scítin quid ego vós rogo?
ME. I. quíd? MES. praeconiúm mi ut detis. ME. I. dábitur. MES. ergo núnciam
vís conclamari aúctionem fóre? ME. I. equidem die séptimi.

esse credidit R. 1150. 'aliquid responsum esse Messenioni prorsus credibile est' R. 1151. *frater nostra ex* mss., *frater nobis ex* Camerarius, *nobis, frater, ex* R. 1152. *tu* om. *B* (not the other mss.). 1155. PRAECONIUM MIHI UT DETIS *A*, *CDF*, *mihi praeconium videtis Ba* (*ut detis Bb*), *praeconium ut mihi detis Z*, Brix. 1156. *equidem* Bergk, *quidem* mss., *quo die* Lambinus, R.

1149. 'Allegoria est per quam significat praeter libertatem opus esse praeterea cibo. proinde ac si dicat: libertas est illa quidem res magnopere expetenda et magni aestimanda, sed nisi tu dominus mihi servo cum libertate aliquid prae manu dederis, hoc auspicium parum laetum est, denuo redauspicandum est'. LAMB., who quotes analogous instances from Plautus' Epidicus v 2, 62, and Terence's Adelphoe v 9, 22 sqq.

1154. *eamus* should be pronounced in two syllables by way of synizesis.

1155. Messenio suggests that there is at once 'a job' for him; they are to make him their 'praeco' for the projected auction.—*nunciam* (always trisyllabic in Plautus; see our note on Trin. 3) 'directly, at once'.

1156. *equidem* sc. *volo:* 'I for my part wish it to take place on the seventh day from now'. —For the phrase *die septimi* (in which *septimi* is an ablative, like *qui* = *quo*) we may compare Gellius x 24 who says 'die quarto' *et* 'die quinto' *quod Graeci εἰς τετάρτην καὶ εἰς πέμπτην dicunt, ab eruditis nunc quoque dici audio, et qui aliter dicit, pro rudi atque indocto despicitur. Sed Marci Tullii aetas ac supra eam non, opinor, ita dixerunt:* 'diequinte' *enim et* 'diequinti' *pro adverbio copulate dictum est, secunda in eo syllaba correpta.* He then states

MES. aúctio fiét Menaechmi máne sane séptimi.
vénibunt serví, supellex, fúndi *et* aedes. ómnia
vénibunt, quiquí licebunt, praésenti pecúnia.
vénibit uxór quoque etiam, sí quis emptor vénerit.
[víx credo auctióne tota cápiet quinquagénsies.]

1158. *fundi aedes* mss., *aedes, fundi* R. after Linge, *aedes fundis* Bücheler Lat. Decl. p. 18, R. Opusc. II 650 n.; *fundi et aedes* Müller Pros. p. 682 and Bergk Beitr. I p. 102, and so Brix. 1160. *úxor quoque etiam vaenibit* R. after Guyet. 1161. rejected by

that the emperor Augustus employed these expressions in his correspondence, and quotes other instances from Pomponius, the historian Caelius, and Cato the Elder. He adds *alia idem multa hoc genus varie dixerunt:* 'die pristini' *quoque eodem modo dicebatur...quod vulgo* pridie *dicitur, converso compositionis ordine quasi* 'pristino die'. *atque item simili figura* 'die crastini' *dicebatur, id erat* 'crastino die.' *sacerdotes quoque populi Romani cum condicunt in diem tertium* 'diem perendini' *dicunt. sed ut plerique* 'die pristini', *ita M. Cato in oratione contra Furium* 'die proximi' *dixit.* We may add that the same formation of the ablative has left its traces in the adverbs *quotīdie=quoto die* and *postrīdie=postero die.* In Plautus we find also *die septimi* Pers. II 3, 8, *die crastini* Most. IV 1, 25. In their first origin these formations are, no doubt, locatives, and may therefore be classed with *ruri domi humi* etc., but for all practical purposes they may be treated as ablatives of time, like *mane* in the following line. See Kühner, Ausf. Gr. I p 178 sq., and our note on Aul. 741.

1157. Messenio winds up the comedy by inviting the spectators to the auction of Menaechmus' goods and chattels.

1159. *quiqui licebunt* 'for whatever price they shall sell, but only for ready money'.

1160. For the prosody of *venibĭt* see Introd. to Aul. p. 16.—For *quoque etiam* see our note on Trin. 1048. Brix maintains that this is not exactly a tautology or pleonasm, as *quoque* involves comparison ('as well as the other goods') and *etiam* adds emphasis. But we may well ask—would not 'also even' be felt as a pleonasm in English?—*si quis emptor venerit* 'in case any purchaser should be forthcoming'—which is extremely improbable.

1161. In the present line, *quinquagensiens* is an isolated form instead of *quinquagiens* (i.e. here *quinquagiens centena milia sestertium*). From the adverb *vix* it might be inferred that the sum realized in the auction was a very small one, but for the time of Plautus this would hardly be true. It is, moreover, difficult to see why Messenio should mention the sum total to be realized at the sale. For these reasons, we have

núnc, spectatorés valete et nóbis clare applaúdite.

Schwabe, Jahrb. 1872 p. 418 sqq. 1162. *clare dare plaudite B.*

followed Schwabe in rejecting this line as spurious.

1162. The public are requested by Messenio to applaud the play. The same request occurs in very nearly the same words at the end of all Plautine plays, but is sometimes pronounced by the 'cantor' and sometimes by the actor who speaks last. See my note on Ter. Andr. 980.

METRA HVIVS FABVLAE HAEC SVNT.

v. 1 ad 109 iambici senarii
— 110 versus e tribus choriambis et cretico compositus
— 111 trochaicus septenarius
— 112 et 113 cretici tetrametri acatalecti
— 114 A et B dactylici trimetri hypercatalecti
— 115 ad 118 cretici tetrametri acatalecti
— 119 trochaicus octonarius
— 120 ad 122 iambici dimetri
— 123 ad 127 trochaici septenarii
— 128 ad 134 iambici octonarii
— 135 ad 225 trochaici septenarii
— 226 ad 350 iambici senarii
— 351 anapaesticus dimeter acatalectus
— 352 iambicus dimeter acatalectus
— 353 et 354 anapaestici dimetri acatalecti
— 355 paroemiacus
— 356 iambicus senarius
— 357 anapaesticus tetrameter catalecticus
— 358 anapaesticus dimeter acatalectus
— 359 iambicus octonarius
— 360 paroemiacus
— 361. 2. 3 anapaestici dimetri acatalecti
— 364 anapaesticus monometer acatalectus
— 365 anapaesticus dimeter acatalectus
— 366 paroemiacus
— 367 anapaesticus dimeter acatalectus
— 368 paroemiacus
— 369 ad 465 trochaici septenarii
— 466 ad 570 iambici senarii
— 571 ad 577 bacchiaci tetrametri
— 578 creticus tetrameter acatalectus
— 579 et 580 bacchiaci trimetri catalectici
— 581 trochaicus dimeter acatalectus
— 582 bacchiacus dimeter acatalectus
— 583 iambicus dimeter acatalectus
— 584 bacchiacus tetrameter
— 585 iambicus octonarius
— 586 versus interpolatus

— 587 bacchiacus tetrameter acatalectus
— 588 ad 591 trochaici octonarii
— 592. 3 trochaici septenarii
— 594 trochaicus octonarius
— 595 trochaicus septenarius
— 596 ad 601 iambici octonarii
— 602. 3 anapaestici septenarii
— 604 ad 700 trochaici septenarii
— 701 ad 752 iambici senarii
— 753 ad 761 bacchiaci tetrametri acatalecti
— 762. 3 bacchiacus dimeter cum iambica tripodia catalectica
— 764 creticus dimeter cum trochaica dipodia catalectica
— 765 trochaicus dimeter
— 766 ad 773 bacchiaci tetrametri acatalecti
— 774 iambicus dimeter catalecticus
— 775 ad 871 trochaici septenarii
— 872 ad 898 iambici senarii
— 899 ad 965 trochaici septenarii
— 966. 7. 8 bacchiaci tetrametri acatalecti
— 969 bacchiacus tetrameter catalecticus
— 970 bacchiacus tetrameter acatalectus
— 971 bacchiacus tetrameter catalecticus
— 972 A bacchiacus dimeter catalecticus
— 972 B iambicus dimeter
— 973 A bacchiacus dimeter catalecticus
— 973 B iambicus dimeter
— 974 trochaicus dimeter catalecticus
— 975 A trochaica tripodia
— 975 B bacchiacus dimeter acatalectus
— 976 iambicus septenarius
— 977 iambicus senarius, hoc loco interpolatus
— 978 iambicus septenarius
— 979 iambicus octonarius
— 980 ad 985 iambici septenarii
— 986. 7 iambici octonarii
— 988 ad 994 trochaici septenarii
— 995 ad 1003 iambici octonarii
— 1004 iambicus dimeter
— 1005. 6 iambici octonarii
— 1007 ad 1116 trochaici septenarii.

THE END.

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